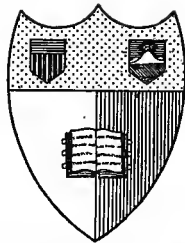


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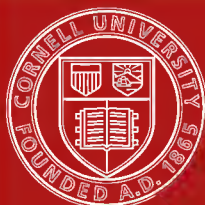
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**CHARLES WILLIAM WASON  
COLLECTION  
CHINA AND THE CHINESE**

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**THE LANGUAGES OF CHINA BEFORE THE  
CHINESE.**

# LINGUISTIC AND ORIENTAL WORKS!

By PROF. DR. TERRIEN DE LACOUPERIE.

- Du Langage: Essai sur la Nature et l'Étude des Mots et des Langues.—Paris-Leipzig, 1867, 1 vol., 8vo.
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- The Affinity of the Ten Stems of the Chinese Cycle of Ten with the Akkadian Numerals.—London, 1883 (*Repr. Academy*).
- The Chinese Mythical King and the Babylonian Canon.—London, 1883 (*Repr. Acad.*)
- Traditions of Babylonia in Early Chinese Documents.—London, 1883 (*Repr. Acad.*)
- Chinese and Japanese Coins (Historical Sketch of), pp. 198-235, *Coins and Medals* by the authors of the British Museum Official Catalogues.—London, 1885, 8vo.
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- Beginnings of Writing (with six plates).—London, 1887, 1 vol., 8vo.
- The Languages of China before the Chinese (*Repr. from the Address of the President to the Philological Society*).—London, 1887, 1 vol., 8vo.
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- Ideology of Languages, and its Relation to History.—London, 1887, 1 vol., 8vo. *In the press.*
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- The Chinese and their Future Prospects (*J. Soc. of Arts*, July, 1880).—The Lolo and Mosso Writings (*Proc. R. G. S.*, 1882, supp. pap. I.)—On a Bagspa Legend on Coins of Ghazan (Catalogue of Oriental Coins, British Museum, vol. vi., 1881).—Chinese Inscriptions (*Academy*, 24th Sept., 1881).—The Chinese name of the Roman Empire (*ibid.*, 1st October, 1881).—The Sumerian and Accadian Dialects (*ibid.*, 24th Jan., 1882).—Lolo not connected with Vei Characters (*Athenæum*, 23rd Sept., 1882).—The Yh-king (*ibid.*, 21st Jan., 9th and 30th Sept., 1882).—Chinese and Accadian Affinities (*Academy*, 20th Jan., 1883).—The Shifting of the Cardinal Points, as an illustration of the Chaldeo-Babylonian Culture borrowed by the early Chinese (*abstr.*, *ibid.*, 12th May, 1883).—Early Chinese Literature (*ibid.*, 28th July, 1883).—Chinese and Siamese (*ibid.*, 11th August, 1883).—Tin-yût not India (*ibid.*, 2nd May, 1885).—India from China (*ibid.*, 5th Sept., 1885).—Babylonian and Old Chinese Measures (*ibid.*, 10th Oct., 1885).—Indo-Chinese Philology (*ibid.*, 24th Oct., 1885).—The Nestorian Tablet (*Times*, 4th Feb., 1885).—The To Indigenes of Tungking (*Proc. R. G. S.*, April, 1886).—Babylonia and China (*Academy*, 7th Aug., 1880).—The Nestorian Tablet at Si-ngan fu (*Times*, 1st Sept., 1886).—Comparative Ideology (*Academy*, 4th Sept., 1886).—Akkadian and Sumerian in Comparative Philology (*Bab. and Or. Record*, Nov. 1886).—The Kushites, who were they? (*ibid.*, Dec., 1886).—A New Writing from S. W. China (*Academy*, 9th Feb., 1887).—A Native Writing in Formosa (*ibid.*, Aug., 1887).—Les Langues de la Chine avant les Chinois (*Le Muséon*, Janvier, Avril, Juillet, 1887).



THE LANGUAGES OF CHINA  
BEFORE THE CHINESE.

RESEARCHES ON THE LANGUAGES SPOKEN BY THE  
PRE-CHINESE RACES OF CHINA PROPER  
PREVIOUSLY TO THE CHINESE  
OCCUPATION.

BY

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C.M. ACADEMIE DE STANISLAS OF NANCY,  
PEKING ORIENTAL SOCIETY, ETC.

LONDON :  
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*(Included in the Address of the President to the Philological  
Society, 1886.)*

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BEFORE THE CHINESE.

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# THE LANGUAGES OF CHINA BEFORE THE CHINESE.

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*Part I. The Data and their Treatment, §§ 1—12.*

## I. DATA.

1. The languages mentioned in these pages are not all of them those, or the representatives of those, which were spoken in the Flowery Land when the Chinese made their appearance in that fertile country some four thousand years ago. The Chinese have only occupied it, slowly and gradually, and their progressive occupation was only achieved nominally during the last century. Some portions of the S. and S.W. provinces of Kueitchon, Szetchuen, Yunnan, Kuangsi and Kuangtung<sup>1</sup> are still inhabited by broken and non-broken tribes, representatives, generally cross-bred, mixed and degenerated, of some former races who were once in possession of the country. Therefore the expression pre-Chinese languages of China implies an enormous length of time, which still continues, and which would require an immense study should the materials be available.

2. Unhappily the data are of the most scanty description. They consist of occasional references given reluctantly and contemptuously during their history by the Chinese themselves, who were little disposed to acknowledge the existence of independent and non-Chinese populations in the very

<sup>1</sup> The only peculiarities of transcription are the following: *a, e, i, o* as in Italian; *u* = the French *ou*; *ü* = the French *u*; *sh* = *sch* All., *ch* Fr.; *tch* = *tseh* All., *ch* Engl.

midst of their dominion. Though they cannot conceal the fact that they are themselves intruders in China proper, they have always tried the use of big words and large geographical denominations, which blind the unwary readers, to shield their comparatively small beginnings. Such indications can be obtained only by a close examination of their ancient documents, such as their histories, annals, and the local topographies, where, in the case of the annals, they have to be sought for in the sections concerning foreign countries; an arrangement somewhat startling, though not unnatural when we consider the real state of the case from a standpoint other than the views entertained by the ancient sinologists on the permanence and the ever-great importance of the Chinese nation. But the Chinese, though careful to inscribe in one or another part of their records all that occurred between themselves and the aboriginal tribes, and all that they could learn about them, were not enabled to know anything as to the events, linguistical and ethnological, which took place beyond their reach. So that displacements of the old races, as well as the arrival of new ones, have taken place in the regions non-Chinese, now part of China proper. Foreign linguistic influences have also been at work, and of these we have no other knowledge than that deduced from the traces they have left behind them which enable us to disentangle their peculiar characteristics.

3. Little attention has hitherto been paid to the ethnological and historical importance of the pre-Chinese populations. Series of short notices from Chinese light works or illustrated albums, compiled for the sake of curiosity, about the modern tribes, remnants of these populations, have been translated into English by Bridgeman, Lockhart, Clark, Wells Williams, etc., and into German by Neumann. More elaborate notices concerning the ancient tribes have been published by Dr. Legge and the late Dr. Plath, without, however, any reference to their parentage with the modern tribes. But the first who recognized the great part played by some of them during the Middle Ages was Prof. Marquis d'Hervey de St.-Denys in a short paper read by

him at the first Congrès des Orientalistes held in Paris in 1873.

Nothing has been done in the way of tracing out the limits of the territories occupied by the different races and tribes in former times; so that we shall have to draw the information when required from the materials compiled for a work still in MS. on China before the Chinese.

4. The linguistic materials are very meagre, and any grammar is out of the question. They consist only of 38 mere lists of words of various lengths. The longest embraces 242 words, the shortest *one word* only. Their direct value is unequal, inasmuch as their sources are most curiously mixed, perhaps more so than in any other linguistic document hitherto studied. Some of them are made up of the words occasionally quoted in the Chinese records, from where we have collected them; others are lists made purposely by the Chinese, and extracted from their local works on topography. Others again were collected by European travellers, such as Mr. E. Colborne Baber, Father Suchier, M. Hosie, Father Desgodins, the late Francis Garnier and others.<sup>1</sup> The preciseness of the vocabulary of the Lolos of Szetchuen compiled by Mr. Baber is the best specimen of all.

5. As to the vocabularies compiled by the Chinese, their value cannot be otherwise than indifferent from a scientific standpoint, and their use for the sake of comparison, lacking in accuracy, cannot in many separate cases be accepted otherwise than as provisional data. As a matter of fact, they are the worst materials that could possibly be placed in the hands of a philologist. Written with the ordinary ideographical symbols of the Chinese, they are now read with the current pronunciation of the Mandarin language. So were transcribed the 14 intended vocabularies of Chinese origin which were published some eighteen years ago at Fuhtchou by the Rev. J. Edkins. We have not here access to the Chinese originals, and are therefore compelled to trust to the transcriptions of this zealous but careless missionary and

<sup>1</sup> As the references are given further on in every case, it is not necessary to quote them here.

scholar ; consequently the original mistakes and misunderstandings of the compilers, the slips of the pen of the transcribers, coupled with the Chinese and European misprints, form, when taken together, a not unimportant amount of possible errors.

6. But this is not all. There is another unknown quantity which must not be neglected in our estimates. These compilations were made in different times and different regions by different people not speaking the same Chinese dialect, and we have no information as to the details of these peculiar circumstances. The bearing of the dialectal characteristics for the region or the time being, in the Chinese transcriptions of foreign words and names, has never been understood until the present day, and I am afraid, excepting in one case, so far as I know, it has never been applied. The students of Chinese Buddhism have not advanced beyond the pre-scientific methods of Stanislas Julien, though much information could be derived from its study, coupled with that of the Prâkritic peculiarities of pronunciation of the early Buddhist missionaries in China. Applied to the ancient geographical notions contained in the Chinese records I find it invaluable. But it is difficult to get at the proper information. In the present state of the Chinese vocabularies of non-Chinese words, we cannot in the case of those already published go to the source. The difficulty, however, is only temporary, and personal to us as far as concerns the present paper.

7. For comparative purposes the range of affinities for every word may run within the variants of pronunciation offered by the principal Chinese dialects which may have been used in their case, namely, the Pekinese, the Old Mandarin, and the Cantonese. They may also run beyond the phonetic limitations of these dialects, and present such letters as *r*, *v*, and the sonants which generally are missing in their phonetic systems. Moreover, these dialects are affected by wear and tear, and as the age of the vocabularies is not ascertained, though they are not generally older than the twelfth century, there is still present an un-



known quantity of small amount, which, however, has to be taken into account. Therefore the probabilities are in these last respects, that the proportion of affinities detected in comparing these languages, as shown by the documents of Chinese origin, is larger than smaller so far as glossarial similarities are concerned.

## II. METHODS OF CLASSIFICATION.

8. The means I shall make use of for determining the respective places of the native dialects in the general classification of languages are their affinities of vocabulary and of ideology. The latter is notated with a few figures which must be here explained summarily, as well as what is Ideology or, better, Comparative Ideology, and its purpose.<sup>1</sup>

9. It is concerned with the order of words in the sentence. The only question with which it deals is the order of succession, in which the ideas in different languages must be expressed in order to convey the same meaning; for the truth is, that languages are unmistakably framed on several plans of thought, some of which seem altogether inexplicable and unintelligible to our minds. Several of these may be explained by a difference of standpoint: one language, for instance, considers the word of action as a passive qualitative of the object; while another makes it a noun expressing the activity of the subject on the object; and in the third it is a qualitative of the subject. But all these subtleties do not alter the fact that all languages, to express a similar statement, make use of different schemes of thought, some of which are unintelligible. But where is the justification for any of these explanations? Are they not *de facto* vitiated for this reason—that we ourselves introduce the difficulty by our own scheme of thought, which is but one out of six in existence? Therefore, we must, for the present, confine our aspirations to empirical methods of comparison.

<sup>1</sup> Cf. my article in the *Academy*, 28th August, 1886, and my book, *Ideology of Languages, and its Relation to History* (London, 8vo., D. Nutt).

10. Comparative ideology does away with the inveterate and unjustifiable prejudice of the Aryan school of philology, of permanence of grammar, which most of us have been brought up to regard as one of the fundamental axioms of the science of language. The fact (still unpalatable to many) is that grammar does mix, though with greater difficulty than any other elements of speech.

11. In lecturing last winter at University College on 'The Science of Language with reference to South-Eastern Asia,' I ventured to show that comparative ideology might be made a useful instrument for ethnological research for the genealogical classification of languages, and the history of the human mind. With this object in view, I tried to reduce the difficulty to the most simple facts, considering only the normal arrangement in different languages of the proposition, and the respective positions of the noun, genitive, adjective, and of the object, subject and verb in the sentence. Though inadequate to satisfy precise requirements, and not answering the reality of facts in languages where the categories of speech are of different development to ours, the grammatical terms may be used for their equivalents with the restrictions here indicated.

12. In order to render practical the notation of these simple facts of ideology, and to permit their comparison on a large scale, I have designed the following formulæ: of Arabic numerals, 1 to 8 for the minor points of word-order, and of Roman numerals, I. to VI. for the syntactical arrangements.

The possibilities are the following:

a) For the word-order or separate points of ideology:

- |                    |                    |
|--------------------|--------------------|
| 1. Genitive+noun;  | 2. Noun+genitive;  |
| 3. Adjective+noun; | 4. Noun+adjective; |
| 5. Object+verb;    | 5. Verb+object;    |
| 7. Verb+subject;   | 8. Subject+verb.   |

By this distribution all the prepositional cases are marked by the uneven, 1, 3, 5, 7, and the postposing by the even numbers, 2, 4, 6, 8.

b) For the syntactical order of the subject, verb, and object, six arrangements are met with :

- I. Object + subject + verb ;
- II. Object + verb + subject ;
- III. Subject + object + verb ;
- IV. Verb + subject + object ;
- V. Verb + object + subject ;
- VI. Subject + verb + object.

In the arrangements I., II., III. the object precedes, and in IV., V., VI. it follows the verb ; should the relative position of the object and subject be taken as the standard, the above arrangements would also form two series, namely : I., II., V. where the object precedes, and III., IV., VI., where it follows the subject.

As to the relation between the separate minor points of ideology and the syntactical indices, it may not be useless for practical purposes to remember that

- 5, 7, imply II. only ;
- 5, 8, imply I. or III. ;
- 6, 7, imply IV. or V., and that
- 6, 8, imply VI. only.

So that the ideological indices of any language may be expressed with five figures only, four Arabic and one Roman. Description is carried further with the help of diacritical marks and small additional letters, which it would take too long to explain the use of here.

*Part II. Aborigines and Chinese, §§ 13-19.*

III. ARRIVAL OF THE CHINESE.

13. The fertility of China, which has earned for the country the appellation 'Flowery Land,' and for which it is indebted to the Loëss geological formation, covering a large part of its area, was always for that reason highly attractive to the populations wandering temporarily or otherwise in the cold and barren lands of Central Asia. When the original Chinese nucleus, consisting of about a dozen

Bak tribes from the west of Asia,<sup>1</sup> reached the country, some twenty-three centuries before the Christian era, the region was already inhabited by several races. Altaic tribes from the North had come South to the basin of the Yellow River, and had fallen in with populations of southern origin. The arrival of the Chinese was no more than a repetition of previous events, followed by many of the same kind. They came, according to all probability, slowly along the north-west route through the modern province of Kansuh;<sup>2</sup> but they could not pass the southern bend of the Yellow River, as they were prevented from so doing by the stronghold of former invaders from the north, the Jungs. They were compelled to turn northwards, and they then crossed the river about the latitude of Tai-yuen, from whence they established themselves in Shansi and W. Tchihli, with the eastern course of the same river as southern boundary, for several centuries.

14. When Shun, the semi-mythical emperor (2043–1990 B.C.),<sup>3</sup> whose deeds form the second chapter of the *Shu-King*, made his famous tour of inspection in the South, he did not go further south than was permitted by the bend of the Yellow River. The region within this extreme corner (S.W. Shansi), whence the natives had been dislodged by his predecessor Yao (2146–2043 B.C.), became the favourite seat of successive leaders. The sea-shore was not actually reached before the beginning of the eighteenth century, and the power of the new-comers began only to be felt south of the Yellow River under the reign of the great Yü and in a limited area, though the river had been crossed before his time under the fourth leader, Kao-sin. But we have not to relate here the history of the growth, so remarkable, though so slow, of the Chinese nation, and we are concerned with it

<sup>1</sup> Some archaic inscriptions on rocks in Southern Siberia, near Abalansk, on the banks of the upper course of the Yenissei, may be traces of their passage eastwards. These inscriptions, still undeciphered, are written in Chinese of the most archaic kind. They were published by J. Spassky, *De Antiquis quibusdam sculpturis et inscriptionibus in Siberia repartis*, Petropoli, 1822.

<sup>2</sup> The burial-place of their first leader in China was near the modern Ning, on the common south border of Kansuh and Shensi.

<sup>3</sup> According to the chronology built up from the Annals of Bamboo books.

only so far as we can find some information concerning the languages of the former occupiers of the soil. We are also concerned with the Chinese languages only so far as in ancient and modern times they show traces of influence of the aborigines.

15. The position of the early Chinese emigrants (the Bak tribes) towards the native populations was peculiar, and explains away many of the illusions long entertained by their descendants regarding the supposed greatness of their beginnings. Unlike the other invaders from the North, they were civilized. It is now well shown that in their former homes in S.W. Asia, west of the Hindukush, the Bak tribes had been under the neighbouring influence of the civilization of Susiana, an offshoot of that of Babylon. Through an intercourse of some length, they, or at least their leaders, had learned the elements of the arts, sciences and government, among which the writing, which we are now enabled to identify as a derivative of the cursive and not of the monumental cuneiform style, was conspicuous<sup>1</sup>

16. Their comparatively high culture when they settled in the Flowery Land, and the better organization which ensued, soon secured for them a dominant standing and position over the native tribes, occupying as they were a lower standard in the scale of civilization. Some tribes acknowledged readily their supremacy, and were befriended from the beginning, while others strongly objected to any interference on the part of the new comers. Their names

<sup>1</sup> Cf. T. de L.: *Early History of Chinese Civilization* (London, 1880, 8vo.). *The Yh-King*, in *The Athenæum*, 21 Jan., 9. 30 Sept., 1882. *Chinese and Akkadian Affinities*, in *The Academy*, 20 Jan. 1883. *Early Chinese Literature*, *ibid.* 28 July, 1883. *The Affinity of the Ten Stems of the Chinese Cycle with the Akkadian Numerals*, *ibid.* 1 Sept., 1883. *The Chinese Mythical Kings and the Babylonian Canon*, *ibid.* 6 Oct., 1883. *Traditions of Babylonia in Early Chinese Documents*, *ibid.* 17 Nov. 1883. *The Oldest Book of the Chinese and its Authors*, in *J. R. A. S.* vol. xiv. part iv.; vol. xv. parts ii. and iv. *Babylonian and Old Chinese Measures*, in *The Academy*, 10 Oct., 1885. *Babylonia and China*, *ibid.* 7 Aug., 1886. *Beginnings of Writing*, I. § 50; II. § 114, etc. This discovery, important for the philosophy of history, of the non-indigeneousness of the Chinese civilization, and its derivation from the old Chaldæo-Babylonian focus of culture by the medium of Susiana, is scientifically established in the above publications. However, in order to make it more accessible than it may be in these scattered papers, I will soon put forward all the proofs together in a special book, with many more facts than those hitherto published.

appear successively in history in proportion as the Chinese advanced either by their political domination or by intrusion as colonists. We cannot here enter into the details of the inquiry, upon which we have been able to ascertain, in many cases with probability, their place in a classification. It requires a study of their modern representatives, coupled with that of the fragmentary traditions, small historical facts, and scraps of information gathered about their racial and linguistic characteristics. An exposition of all these makes a volume of itself, so that we are compelled to curtail our remarks more than the comprehensiveness of the case would require.

#### IV. CHINESE AND ABORIGINES.

17. The policy of the Chinese towards the previous occupiers of the soil, which was imposed upon them as a necessity by the surrounding circumstances, and which has so much contributed to the formation of their national character, has always been, with few exceptions, strictly followed. They have, as a rule, always attempted to befriend them, and they had recourse to coercion and conquest only when compelled to do so by the aggressiveness of the tribes. It must be admitted in favour of the latter that the exertions of Chinese officials in later times, where and when they had accepted the Imperial protectorate, have often caused them to rebel.

As soon as they arrived in the Flowery Land, the Chinese began to spread individually or in groups according to their well-known practice of gradual occupation by slow infiltration. It is by this slow and informal advance of colonists among the non-Chinese populations of the country, and their reporting to their government, that some glowing accounts were got up of the Chinese dominion on large tracts of country over which they had no hold whatever.

18. Should we be satisfied, considering them as representing the primitive population of the Flowery Land, to take notice of the tribes as they came successively under

the Chinese ken in proportion to their advance east and south, the chief difficulty would consist only in the scantiness of information; but the obscurities and difficulties are complicated by the continuous arrival of northern tribes. They could slip through the scattered settlements and strongholds of the Chinese, and those of them who objected to accept the Chinese yoke were compelled to go southwards, where they could either swell the number of those banished or of others who were discontented with Chinese authority, or join the independent native tribes. Those among these tribes, recently arrived in the country or not, who were settled among the Chinese scattered posts and strongholds, or who were in proximity to their dominion, used to satisfy the proud authority of the Celestial government by an apparent submission and acknowledgment more or less sincere of its suzerainty.<sup>1</sup>

19. They were divided into small principalities, whose chiefs generally enjoyed Chinese titles of office or nobility, and which occasionally, or better frequently, could form an offensive coalition when their independence was imperilled by the pressure of the Chinese growth and power. The pressure, however, became too strong for them and they had to yield before the Chinese advance, though always attempting by compromise or open resistance to hold their own ground on some point or other, more south or south-westwards. Those who objected to absorption were partly destroyed, partly expelled, and progressively driven southwards.<sup>2</sup> Some were removed by the conquerors, and many tribes, now broken and scattered away far apart from each other, were formerly members of an ethnical unity. Such, for instance, were the Gyalungs, now on the Chinese borders of Tibet, whose language isolated there presents such curious affinities with those of Formosa, of the Philippine Islands and also of the

<sup>1</sup> The relative isolation of the Chinese during a long period resulted from the fact that they were encircled by semi-Chinese or non-Chinese states which, receiving the outside communications or making them, produced the effect of buffers, through which the external influence had to pass before reaching the Middle Kingdom. We are kept in the dark about many of these communications by the disparition or the non-existence of records of the border states.

<sup>2</sup> Cf. T. de L., *The Cradle of the Shan Race*, passim.

Toungthus of Burma, and whose location would seem inexplicable, should we not be able to connect it with an historical event, as we shall see hereafter.

The majority of the population of Indo-China is made up of ethnical elements which were formerly settled in China proper. The ethnology of the peninsula cannot be understood separately from the Chinese formation, and the intricacies of one help pretty often to make intelligible the complication of the other.

*Part III. The Aboriginal Dialects in the Chinese Language and Ancient Works, §§ 20-61.*

V. THE CHINESE LANGUAGE AFFECTED BY THE ABORIGINES.

20. The succession of races and the transmission of languages, two facts which are not correlative, render it difficult to follow the linguistical history of any country, and often leave open the question of identity of a race always speaking the same language. In the present case the earlier data are ethnological; the linguistic information does not exist beyond that which we can derive from the influence of the native languages on the speech of the Chinese intruders.

21. The language of the early Chinese or invading Bak tribes was entirely distinct from that of the Aborigines of China, excepting, of course, the speech of the Northern tribes, which had preceded them in the Flowery Land and apparently belonged to the Altaic or Turko-Tartar races. It was not with the Altaic division that the early Chinese language was more closely connected, but with the western or Ugric division of the Turanian class-family, and in that division it was allied with the Ostiak dialects. Its ideological indices were probably those which are common to all the Ugro-Altaic when undisturbed, namely, 1 3. 5. 8. III., but we have no texts still in existence continuously written with that ideology.<sup>1</sup>

<sup>1</sup> Instances of the IIIrd syntactical order occur in ancient texts, like survivals, and as such almost always limited to the position of the objective pronoun, placed before the verb.



22. The modern formula is 1. 3. 6. 8. VI. in all the Chinese dialects, but traces of an occasional older one, 1. 3. 5. 8. I., are found in the more archaic of these dialects, such as those of Fuhtchou, Canton, and Tungking; and in the Confucian, as well as in the Taoist classics, there are not a few survivals of the primitive ideology 1.3.5.8. III. The ring of the Chinese linguistic evolution and formation is not, however, complete with these three formulæ.

23. In some older texts there are occasional instances of 2. 3. 6. 7. which are very remarkable. The indices 6. 7., which show the postposition of the subject, and imply a syntax IV. or V., appear in early texts of the Hia dynasty, about 2000 B.C., namely in some parts of the *Yh-King*,<sup>1</sup> and in the 'Calendar of the Hia dynasty.' Now the latter was compiled at a time when the founder of the said dynasty advanced like a wedge into the S.E. towards the mouths of the Yang-tze Kiang, which most likely he reached, but from whence he was never able to return. The result of this advance was for a time an intermingling of the language of the conquerors with that of the previous inhabitants. As the above calendar, containing useful information, was written and diffused for the sake of the intermingled population, it was necessarily written in the most intelligible way for their wants; and so it happened that the discordances it presents with the pure Chinese of the time being, must have corresponded to the linguistic features of the region. These are peculiar to the Tagalo-Malayan languages, and cannot be mistaken; since the most prominent feature, namely, the postposition of the subject to the verb, does not appear

<sup>1</sup> I have established, I think, beyond doubt that the *Yh-king*, the most sacred book of the Chinese, is nothing less than a collection of old fragments of various kinds, lexicographical, ethnographical, etc., whose original meaning had been lost sight of, and which for that reason were looked upon as mysterious, supposed to be imbued with a deep learning and knowledge of the future, and therefore of great importance for divination. Through the transformations of writing and the ideographical evolution which took place after the renovations of 820 B.C. and of 227 B.C., both resulting in the addition of silent ideographical signs to the phonetic word-characters of antiquity, some continuous meanings were sought for in the rows of symbols of the sacred book, but unsuccessfully, as shown by the 2200 attempts made in China to unravel the mystery. Ten European translations, all at variance one with the other, have told the same improbability. Cf. my special work, *The Oldest Book of the Chinese and its Authors*, London, 1882-83.

in the other formations which have influenced the evolution of the Chinese.

24. The postposition of the genitive to its noun, which occurs not unfrequently in the popular songs of the Book of Poetry, where it cannot possibly be looked upon as a poetic licence, belongs to an influence of different origin, and is common to the Mōn and Taic languages. The same must be said of the preplacement given to the object, an archaism still preserved occasionally in the S.E. dialects mentioned above. And for the postposition of the object to the verb, and the syntactical order of the VI. standard, in contradistinction to the unadulterated indices of the Ural-Altai, which it formerly possessed, there is no doubt that the Chinese language was indebted to the native languages of the Mōn, and subsequently of the Taic-Shan formations. So that the Ideological indices 1 3 5 8 III., 1 3 6 7 IV., 1 3 5 8 I., 2 3 6 8 VI., and 1 3 6 8 VI., permit us to follow the rough lines of the evolution and formation of the Chinese ideology.<sup>1</sup>

25. The phonesis, morphology, and sematology of the language bear, also, their testimony to the great influence of the native tongues. The phonetic impoverishment and the introduction and growth of the tones as an equilibrium to make up deficiencies from wear and tear, are results of the same influence. In the process of word-making, the usual system of postplacing particles for specifying the conditions in space and time common to the Ugro-Altai linguistic alliance has been disturbed in Chinese, and most frequently a system of preplacing has been substituted for the older one. And, finally, in the department of sematology, we have to indicate, also, as a native influence on the language of the Chinese, the habit of using numeral auxiliaries, or segregative particles, otherwise classifiers, which, if it had not been altogether foreign to the older state of the language, would not have taken the important place it occupies in the modern dialects.

<sup>1</sup> We must also mention here the postposition of the adverb to the verb, which, contrary to the Chinese habit, is frequently resorted to in the Taoist books. I take it as a Taic-Shan influence, to which, as we know, Taoism was much indebted during its beginnings.

26. The vocabularies which, contrary to the usual habit, have not been first considered, here come at one pace with the preceding alterations. The loan of words has been extensive on both sides, native and Chinese, and reached to a considerable amount.

#### VI. THE ABORIGINAL LANGUAGES IN CHINESE HISTORY.

27. The written documents of the Chinese concerning their early settlements in the Flowery Land are so short that it would be surprising to find in them any information concerning the languages of the aborigines. The most important struggles that occurred between them are noticed in a few words, but nothing more. It is only in later times, when the records are more copious, that we are enabled to draw from them a few linguistic data.

28. In the most valuable chronicle of Ts'o Kieu Ming, a young disciple of Confucius, which accompanies the dry ephemerides or *Tchun tsiu* of his master, there is a most positive statement that some of the non-Chinese tribes interspersed with the Chinese in the small area then occupied by them, were speaking different languages. The statement concerns only the Jung, a race whose tribes had advanced into China from the north-west, before and after the immigration of the Chinese Bak tribes. One of their leaders, Kin-tchi of the Kiang Yung tribes, took part in a covenant between the Chinese princes of the Eastern principalities to whom the ruler of the non-Chinese state of *Ngu*<sup>1</sup> had applied for help against the encroachments of the State, also non-Chinese, of Ts'u.<sup>2</sup> It was in the 14th year of the Duke Siang of Lu, otherwise 558 B.C. The Jung Viscount Kin-tchi, previous to his admission to the covenant, said: "Our food, our drink, our clothes, are all different from those of the Flowery States; we do not exchange silks or other articles of introduction with their courts; *their language and ours do*

<sup>1</sup> Now *Wu* in Mandarin pronunciation. Corresponding roughly to the Maritime provinces of Kiang-su and Tchekkiang.

<sup>2</sup> Roughly S. Honan, Hupeh, Anhui, and N. Honan Provinces.

not admit of intercourse between us and them.”<sup>1</sup> The Jung, as a race, apparently belonged to that which is represented nowadays by the majority of the Naga tribes.

29. Though there is no other allusion to the foreign languages of the non-Chinese tribes so precise as the preceding, there is no doubt that the other races did not speak Chinese. Some of them, like the Jung, were interspersed with the thin Chinese population, not as intruders, but as occupiers of the soil. They were more or less completely under subjection to the Chinese yoke, which they could have escaped by migrating southwards as so many of their brethren had done. It is to the influence of the intermingling with these well-disposed tribes that we must attribute the early native influence of foreign languages on that of the Chinese. And we have seen that this influence proved to be that of idioms proper to the Mōn linguistic formation; an inference which other sources of information confirm plainly.<sup>2</sup>

30. Those on the borders organized into states, large and small, under the Chinese rivalry and influence, were more important for the people of the Flowery States. Their independence and occasional aggressiveness compelled the Chinese to take notice of their languages. While the natives settled within the Chinese dominion were in the necessity, by consideration for their power, to learn to speak Chinese, besides their own language, as was the case with the Jung Viscount mentioned above, those of the outside were in a different position. We know, for instance, by the *Li-Ki*,<sup>3</sup> that during the Tchou dynasty, 1050–255 B.C., or at least during the second half of that period, there were in the machinery of Chinese government some special interpreters, whose title of office varied according to the region with which they were concerned. ‘In the five regions of the Middle States (or Chinese principalities) of the Y (or Eastern

<sup>1</sup> *Tso tchuen*, Siang Kung, 14th year, § I. *Chinese Classics*, edit. Legge, vol. v. p. 464.

<sup>2</sup> Cf. T. de L., *The Cradle of the Shan Race*, pass.

<sup>3</sup> Dr. J. Legge has just published a complete translation of this important work, which, finally compiled about the Christian era, is made up for the most part of older documents.

barbarians), of the Man (or Southern barbarians), of the Jung (or Western barbarians) and of the Tek (or Northern barbarians),<sup>1</sup> . . . . . the languages of the people were not mutually intelligible, and their likings and desires were different. To make what was in their mind apprehended, and to communicate their likings and desires (there were officers),—in the east called transmitters; in the south, representationists; in the west, Ti-tis; and in the north, interpreters.’<sup>2</sup>

31. During the reign of the above dynasty, on the immediate south of the Chinese principalities, was the great state of Tsu, which had grown into civilization through the civilizing influence of its northern neighbours. Yet it remained non-Chinese, in spite of its entrance into the sort of confederation formed by the Flowery States under the nominal suzerainty of the said dynasty. It covered the south of Homan, Hupeh, and a waving and ill-defined territory all round. Towards the end of the fourth century B.C. the chattering philosopher Mencius, speaking of a man from that State, calls him ‘a shrike-tongued barbarian of the south,’ and on another occasion he alludes to the languages of Ts’i (W. Shantung) and Ts’u as quite different from one another.<sup>3</sup>

32. It was not, however, the first allusion that was made to the language of Ts’u. In the chronicle of Tso, already mentioned, in 663 B.C., two words are quoted in support of an interesting legend similar to others well known elsewhere. The scene is in Ts’u (*i.e.* Hupeh).

A male child was thrown away by his mother’s orders in the marsh of Mung: there a tigress suckled him. This was witnessed by the Viscount of Yun, whilst hunting, and when he returned home in terror, his wife (whose son the child was) told him the whole affair, on which he sent for the child and had it cared for. The people of Tsu called

<sup>1</sup> I have added the information in brackets, in order to make the matter clearer. Roughly speaking, the Y- corresponded to the Tagalo-Malays, the Man to the Mōns, the Jung to the Nagas, and the Tek to the Turko-Tatars.

<sup>2</sup> *Li-Ki*, tr. Legge, I. pp. 229-230.

<sup>3</sup> III. 1, 4, 14; III. 2, 6, 1.

'suckling' *tou* or *nou*, and 'a tiger' they called *wu-tu*, hence the child was called 'Tou-wutu,' and he became subsequently Tze-wen, the chief minister of Tsu.<sup>1</sup>

33. The nearest approximation to these words are found in the Taic-Shan vocabularies, where 'suckle or suckling' is called *dut* (Siamese), and 'a tiger' is *htso*, *tso*, *su*,<sup>2</sup> etc. The connection here suggested by these vocables is further promoted by this fact that a large proportion of the proper names of that same State of Ts'u are preceded by *tou*, which seems to be a sort of prefixed particle. This is also a peculiarity of the Tchungkia dialect of some tribes still in existence in the south-west of China and formerly in Kiangsi, where they represented the ancient ethnic stock of the State of Ts'u. And this Tchungkia dialect is Taic-Shan to such an extent that Siamese-speaking travellers could without much difficulty understand it. We shall have again in the sequel occasion to speak of the language of Ts'u.

34. On the east of Ts'u were the states of Wu and Yueh, covering the modern provinces of Kiang-su and Tcheh-kiang. The former, which appears in Chinese history about 584 B.C., was conquered by its southern neighbour of Yueh about 473 B.C.<sup>3</sup> As could be expected, the Chinese language was not spoken there, and although we have no record dealing with the fact, we are made aware of it by the non-Chinese appearance of their kings' names. This fact has not escaped the attention of commentators, and one of them, Kin Li-ts'iang, has remarked that such names as that of Tan-tchih of Yueh must be read as one single word, in accordance with the syllabic method of the west.<sup>4</sup>

35. On the other hand, it has also been remarked that the names of the kings of Wu have decidedly a non-Chinese

<sup>1</sup> Cf. *Tso-tchuen*, Tchwang Kung, year XXX.; and *Siu Kung*, year IV. *Chinese Classics*, edit. Legge, vol. v. pp. 117-118, 295 and 297.

<sup>2</sup> Apparently decayed forms.

<sup>3</sup> The State of Ts'u warred against the two states for centuries, and finally extinguished that of Yueh circa 334 B.C.

<sup>4</sup> *Chinese Classics*, ed. Legge, vol. iii. intr. p. 167, n. 2. The Chinese scholar means that no signification has to be sought for in each of the Chinese symbols employed to transcribe these foreign names.

appearance.<sup>1</sup> The finals *ngu*, *ngao*, etc., are singularly suggestive of a known adjective meaning 'great,' and postplaced according to the genius of the language which would have belonged to the Indo-Pacific linguistic formation. It is; again, by the use of characteristic prefixes, that we find a confirmation of this surmise. Of course it is only in the case of proper names, as common words do not appear in these documents. We find *Kon* prefixed to personal names, *Kon Ngu*,<sup>2</sup> *Kon Tsien*, of that region mentioned in Chinese records.

36. But the majority of the names are generally preceded by *wu*, written as in *wutu* 'tiger,' in Ts'u. These prefixed words are the well-known auxiliaries which are employed for all living beings in the Taic-shan and other cognate languages; they are occasionally used in some languages as some kind of articles, but their use is generally limited to the case of auxiliaries to the lower numerals.

Of the languages spoken in the border states of the southwest and west, nothing is known during the period of which we are just speaking.

#### VII. ANCIENT CHINESE WORKS ON THE OLD DIALECTS.

37. The gradual absorption by the Chinese of the aboriginal tribes interspersed among them, and their progressive extension on a larger area, made itself felt by the introduction of foreign words here and there into the general language, as well as the appearance of provincialisms and local pronunciations of some words of their old stock. This fact could not fail to attract the attention of a careful ruler, jealous of his own power all over the Chinese agglomeration. In 820 B.C., during a phasis of revival of power of the Tchou dynasty, a wilful ruler, Siuen Wang, with the help of a great minister, tried to ensure for ever the intelligibility of his written communications and orders to the various parts of his dominion, whatsoever might be the local variations of speech in words or in sounds. His important reform, which

<sup>1</sup> Dr. Legge, *ibid.* vol. v. introd. pp. 107, 135.

<sup>2</sup> Cf. Mayers, *Chinese Readers' Manual*, N. 277.

has left for ever its mark on the writing of China, being repeated on two occasions later on in accordance with his teachings, has exercised, undoubtedly, a great influence on the future enlargement of his country by the facility it afforded to the propagation of the Imperial orders. It consisted in a partial re-cast and simplification of the characters of writing, in order to give a predominant and extensive position to the silent ideographs, suggestive of meaning, which hitherto were not much used coupled in one and the same groups of signs indicative of sound by syllabic spelling or otherwise.

38. The effect produced, which could not be enforced everywhere at that time, by impotence of the central authority, did not keep up, as was expected, the general language on the same level, nor prevent the introduction of foreign words: some other means had to be found in order to make the central government aware of the new words gradually introduced. The records of the time are silent on the subject. We only know that the sacred books were explained in the various states by special men sent for the purpose; and we also hear of the complaints made against the independence shown by these states individually, in their customs as in their words.

39. In the *Fung su t'ung*, compiled by Yng Shao (second century A.D.), it is said that it was the custom for the sovereigns of the Tchou (1050–255 B.C.) and Ts'in (255–206 B.C.) dynasties to send 'commissioners or envoys travelling in light chariots'<sup>1</sup> *yeo hien-tchi she*, on an annual circuit of the empire during the eighth moon of the year to inquire for the customs and *forms of speech* (or words) used in various regions.<sup>2</sup> On returning, these messengers presented to the Emperor reports, which, at first preserved in the house of

<sup>1</sup> The Rev. Dr. W. W. Skeat reminds me here of the words of the poet:

"where Chineses drive  
With sails and wind their cany waggons light."

—Milton, *Paradise Lost*, iii. 438.  
which, however, was not an allusion to these 'light chariots,' still unknown in Europe, but referred to the ordinary 'wind barrow' often used in China.

<sup>2</sup> Cf. Mayers, *Chinese R.M.*, N. 918.



Archives, were afterwards scattered and lost.<sup>1</sup> When the practice began exactly, and what use, if any, was then made of these reports, containing as they did so many interesting data for the history of the language, are not stated. But I have a strong suspicion that one or more parts of the old dictionary *Erh-ya* was made by means of help derived from them.

40. The *Erh-ya* is a work of the Tchou dynasty; it is divided, according to its subjects, into nineteen sections, out of which the first three stand apart, because of their linguistic importance. The first section, *Shi Ku*, the authorship of which is attributed, perhaps rightly, in part to the celebrated Duke of Tchou, who, by his genius and administrative capacities, was the real founder of the dynasty. It consists of small lists of words arranged according to their related meanings. The second section, *Shi-yen*, is also made up of lists of words, the last of which gives the meaning of the others: its composition is generally attributed to Tze-hia, a disciple<sup>2</sup> of Confucius. The following section is made up of couplets arranged in pairs, with their explanation. This class of double-words, which are a characteristic feature of the Taic-Shan languages, are frequently met with in the popular songs of the Shi-King, or Classic of Poetry; and there is no doubt in my mind that they have crept in there through the influence of the native dialects of this family on the speech of the Chinese.

41. The purpose of the *Erh-ya* is said to be a dictionary of the Classics, but it goes beyond that, and notwithstanding the loss of some parts of these classics, it contains many words which do not seem to have ever been used in any Chinese text properly so called. They are regional words borrowed from other stocks of vocables, and they could be expressed in Chinese writing only by the use of homonyms as phonetic exponents. When the *Erh-ya* was annotated by Kwoh-p'oh (276-324 A.D.), this great scholar, well acquainted

<sup>1</sup> Though apparently made use of by some scholars, but not preserved in their integrity and original shape.

<sup>2</sup> B. B. C. 507.

with the regional words, was enabled to add not a few remarks on some correspondence referring to such vocables, with many examples, in the said dictionary. There are no less than 928 words, or about one-fifth of the general stock, which do not appear anywhere else than in the *Erh-ya*.<sup>1</sup> Therefore, it seems to me that, if it is not an ascertained fact that the compilers of this work have made use of prepared lists of local words like those collected by the *yeo hien-tchi she*, it looks like it and seems very probable.

42. But the most important work of its kind, and, I think, that which is unique in antiquity, is the vocabulary of regional words compiled by Yang-hiung (B.C. 53-18 A.D.). The whole title is *Yeo hien she tche tsiüeh tai yü shi pieh kwoh fang yen*, generally simplified into *Fang yen*, and may be translated: 'The language of former ages from the envoys in light-chariots, with regional words from various states explained.' This title would show that the author has used the lists, or at least some of the lists, made by the envoys mentioned above.

Much attention was paid to local words about the time of this author. A countryman of his, Yen Kiün p'ing, of Shuh (Szetchuen), had collected more than a thousand words used in dialects. Liu-hiang, the scholar who was commissioned to draw up the catalogue of the books preserved in the

<sup>1</sup> According to the *Wu King wen tze*, the Five Kings, or Canonical books, contain only 3335 different word-characters. They are the *Yh-King*, *Shu King*, *Shi King*, *Liki* and *Tehun tsiu*. Adding to these the *Sze Shu*, or Four books, namely, the *Ta hioh*, *Tchung yung*, *Lun-yu* and *Meng tze*, the total of words reaches only 4754. The great collection of the Thirteen Kings, *Shih san King*, which, besides the preceding, includes the *I-li*, *Tchou-li*, *Hiao-King*, *Ko-liang*, *Kung-yang*, and the *Erh-ya*, the great total is 6544 different words, including those which appear exclusively in the latter. Cf. G. Pauthier, *Dictionnaire Chinois-Armanie Latin-Français*, p. xv n. (Paris, 1867, 8vo. 1st part only published). The non-existence in the *Erh-ya* of modern characters found in some Taoist books, such as the *Tao-teh-king*, does not imply that these books, or the passage where these characters occur in them, have a later origin than the *Erh-ya*. A not unimportant cause may be that this vocabulary belongs to the Confucianists, and therefore that a recension of the books of other schools may not have been made when its various parts were successively compiled. A more important cause is that the *Erh-ya*, and the said books, were independently transcribed from their original style of writing, *Tu tchuen* into *Siao-tchuen* and modern characters. Whence some differences. Much of the obscurity of the *Tao-teh-king* may be explained in that way; for instance, the symbols 目 and 見 of the original were both rendered by 見.

Imperial collection, and father of Liu-hin, who achieved the task (B.C. 7), laboured on the same subject. Lin-lu and Wang ju-ts'ai, engaged in similar studies, made use of what they called *Keng Kai tchi fah*, or 'General lists.' Yang-hiung greatly appreciated these documents, and worked upon them for twenty-seven years. During the same time he diligently consulted persons of repute all over the country, and compiled his work, which contained 9000 words arranged by order of subjects in fifteen sections.

43. It is nothing less than a comparative vocabulary, and we must recognize in him a predecessor in the science of language. Unfortunately his book has not been transmitted to us as he left it. As we now possess it, there are only thirteen chapters and over 12,000 words. It has been augmented by one-third, and consequently these, or at least many of these, 3000 words, being additions of instances of later times, when many changes had occurred in the respective position of several of the non-Chinese tribes, present many inconsistencies. A critical edition made by European scholars might lead to some better readings and emendations. The Chinese themselves have begun the task. In the Imperial edition of the present dynasty, the editors have followed the text preserved in the great collection of the fifteenth century called *Yung-loh ta tien*,<sup>1</sup> restoring to order and correctness the common editions of the work. The most valuable commentary was that made by Kwoh-p'oh, the same scholar who annotated the *Erh-ya* and other works.

Yang hiung was enabled by his efforts to include, in his vocabulary, words from over forty-four regions,<sup>2</sup> many of which were Chinese only in name, and others not Chinese at all, though within the modern area of China proper.

<sup>1</sup> It is a collection in 22,877 books with sixty books of Index, preserved in the Han-lin College, and compiled in A.D. 1407. It contains long extracts from works which have now disappeared, and it has never been printed. Cf. W. F. Meyers, *Bibliography of the Chinese Imperial Collections of Literature*, in *China Review*, vol. vi. Jan.-Feb. 1878.

<sup>2</sup> Dr. Edkins, who has written a short notice on this work of Yang hiung, in his *Introduction to the Study of Chinese Characters*, append. pp. 40-44, to which I am indebted for several facts mentioned above, quotes only 24 of these regions, out of which he identifies only seven.

44. The dialectic regions which occur the most frequently in *Yang-hiung's* comparative vocabulary bear the following names, to which I add a short indication of their approximate correspondence on the modern map of China :

1. N.W. *Ts'in*, in Shensi.
2. N.E. *Yen*, in N. Tchihli.
3. C.N. *Tsin*, in Shansi.
4. C.N. *Fen*, in W. Shansi.
5. N.E. *Lu*, in S.W. Shantung.
6. N.E. *Yen*, in S.W. Shantung.
7. C.N. *Tchao*, in E. Shansi.
8. C.N. *Wei* (anc. Ngu), in N.E. Honan and S. Tchihli.
9. C.N. *Ki*, in W. Tchihli.
10. C. *Han*, in S.E. Shansi and N. Honan.
11. C. *Ho-nei*, in Honan.
12. C. *Tchen*, in C. Honan.
13. C. *Tchou*, in N. Honan.
14. C. *Wei*, in S. Shansi and N.W. Honan.
15. C. *Nan Wei*, south of preceding.
16. C.E. *Sung*, in E. Honan and W. Kiangsu.
17. C. *Tching*, in C. Honan.
18. C. *Juh*, in C. Honan.
19. C. *Yng*, in C. Honan.
20. W. *Mien*, in S. Shensi.

All the above regions were names of States of the Chinese confederation, and were Chinese.

45. The following were on the borders and Chinese only in parts, or non-Chinese at all :

21. S. *King*, or Hupeh.
22. S. *Tsu*, in Hupeh and neighbouring region.
23. E. *Hai* and *Tai* (between), in Shantung.
24. E. *Tung Tsi*, in N. Shantung.
25. E. *Siu*, in N.W. Kiangsu.
26. E. *Tunghai*, in N. Kiangsu.
27. E. *Kiang* and *Hwai* (between the), in S.W. Kiangsu.
28. E. *Tsing*, in N. Anhui.
29. S.E. *Wu*, in Kiangsu.
30. S.E. *Wuhu* or Five Lakes, in S. Kiangsu.
31. S.E. *Hui-ki*, in N. Tchekkiang.

32. S. *Tan-yang*, in S. Anhui.
33. S. *Yang*, in S. Kiangsu and Kiangsi.
34. S.E. *Yueh*, or Tchekkiang.
35. S. *Nan Tsu*, Hunan.
36. S. *Siang*, or S. of Tung-ting lake, C. Hunan.
37. S. *Ling*, or C.E. Hunan.
38. S. *Nan-yueh*, or Kuang-tung.
39. S. *Kwei-lin*, or W. Kuang-tung.
40. S.W. *Shuh*, or Szetchuen.
41. S.W. *Yh*, or C. Szetchuen.
42. W. *Liang*, or N. Szetchuen.
43. W. *Lung-si*, or S. Kansuh.
44. N.E. *Leh river*, N. of Tchihli and others.

From the last region of the list, the words which are quoted are Korean and may often be still assimilated to modern Korean words.

46. Some of these regions are specified in history as those where removal of populations took place before the time of Yang-hiung, and we do not know how many of the new data, which he was able to gather, and join to his former documents, were affected by these events. We have good reason to suppose that they were so affected, otherwise no such regions as those of Mien (20) or of Kiang Hwai (27), which are virtually included in other names, would have been quoted as dialectic centres.

47. And it is rather curious that the region of *Mien*, an old name of the Han river, in Hupeh, should appear distinct from the region of Ts'u in which it was included, as the event which made it conspicuous in that respect occurred long after the overthrow of the said state of Ts'u by its powerful and successful rival kingdom of T'sin in their struggle for the empire (222 B.C.). In A.D. 47, some thirty years after the death of Yang-hiung, the Luy-t sien Mân<sup>1</sup> and other southern barbarians of the Tu mountains (East Szetchuen?) rebelled against the Chinese yoke; the rebellion was crushed by a Chinese army, and seven thousand prisoners were removed to the Kiang-hia

<sup>1</sup> *Hou Han shu; Nan Man tchuen*, Bk. 116.

region, on the left banks of the Yang-tze, otherwise in the region of the Mien river, where they developed and associated themselves with cognate tribes. Unless a critical analysis of the words which appear under that *Mien* label, in the Fang yen, should prove them to be utterly distinct from those of Ts'u (which case is not apparent, and not likely so to be for the reason that all these tribes were kindred), it will be difficult to know whether they are interpolations of later date, or data obtained by Yang hiung about his time, when the word Ts'u as a geographical denomination was no longer in use or was too expansive in meaning.

48. The other name of region which we have singled out is less open to criticism. It is that of the country between the Yang-tze and the Hwai rivers, which corresponds to the south of Kiangsu. In 138 B.C. the state of *Tung* (or Eastern) *Ngou* (in Tchekkiang), being repeatedly assailed by that of *Min-yueh* (in Fukkien), removed a portion of the population of the latter, and expelled them to the northern side of the Yang-tze in the said *Kiang-hwai* region. Later on (110 B.C.) the same country received, with the help of decked-boats from the south, another population or portion of population from the *Min yueh*, at the request of the same *Tung Ngou* state, then an ally of the Chinese, who came to its rescue and saved it from the attacks of its obnoxious neighbour.<sup>1</sup> These events, which had certainly attracted the attention of Yang hiung and others, similarly engaged in seeking for curious forms of speech, prove, in all probability, that the entries of words under this title were not extracted from earlier documents when the region was hardly accessible and little known.

49. The probability already put forward that Yang-hiung has used, for his compilation, documents of various dates, including some lists of the 'Envoys in light-chariots,' is shown at large by the fact that his geographical nomencla-

<sup>1</sup> *Han shu*, *Si-nan Man tehuen*, bk. 95. *Li tai Ti Wang nièn piao tsien han*, fol. 6 and 9v.

ture, always excepting the names of new regions, does not belong to the Han dynasty, but to the Tchou dynasty, and more especially to the contending states period, namely, 481-255 B.C. It is shown also by several other facts. He makes use of the name of the state of Tsin in Shansi, which was destroyed in 436 B.C., and partitioned by the states of Wei, Han and Tchao, which also appear in his list. The name of the great state of Ts'in in Shensi, which extended his power over all the other states in the third century, appears as a name for the region of Shensi only, and we meet also with the name of *Kwan* 'the gate,' which was that of the capital of the state and the neighbouring region in the third century. And also the names of Nan-yueh, Kueilin, Siang, which did not exist before the latter part of the third century B.C.

50. All this plainly shows that the words given in this remarkable work cannot be considered as belonging to the same period, and that their collection represents several centuries. Such being the case, the phonetic rendering of the Chinese symbols employed in the work is a matter of serious consideration. Chinese symbols were attached to the rendering of foreign sounds by the successive transcribers who noticed these sounds, and, consequently, according to their own pronunciation; and, as this pronunciation varied in time, as in space, there is no uniformity of rendering. This is made apparent by this fact, that *differences of pronunciation are often indicated by symbols whose sounds have for long been homonymous*. However, the best means to start with, and subject to the least proportion of ulterior modifications, are the sounds preserved in the Sinico-Annamite, the most archaic of the Chinese dialects. The only reservation to be made, is that the hardening and strengthening which this dialectal pronunciation indicates goes perhaps beyond the mark, and that half of its strength might be due to local peculiarity of the dialect.

51. A few examples will be better than any further explanation, and show the average of information which is to be obtained from this remarkable work :

'*Hu*<sup>1</sup> (a tiger) is in Tcheng, Wei, Sung and Tsu called *Li-fu*; <sup>2</sup> between the Kiang and Hwai and in Southern Tsu it is called *Li-ni*,<sup>3</sup> sometimes *Udu*; <sup>4</sup> on the east and west of Kwan it is sometimes called *Bak tu*.'<sup>5</sup>—Bk. viii.

'North of Tsin, of Wei, and of the Ho-within, to say *lam*<sup>6</sup> (to beat, to kill) they utter *tan*; <sup>7</sup> in Tsu, *tam*; <sup>8</sup> in Southern Tsu and between the Kiang and Siang, *K'e*.<sup>9</sup> Kwoh P'oh's commentary: Now west of Kwan, the people say *lam*<sup>6</sup> for *ta*<sup>10</sup> (to beat).'<sup>11</sup>—Bk. iv.

'*Dzu*<sup>11</sup> (to confer), *lai*,<sup>12</sup> *thu*.<sup>13</sup> Outside of Southern Tsu they say *lai*; Ts'in and Tsin say *thu*.'<sup>14</sup>—Bk. ii.

'*Tieu*<sup>14</sup> (to covet) *lam*,<sup>15</sup> *tan*.<sup>16</sup> Tcheng and Tsu say *lam*.<sup>15</sup>—Bk. ii.

'*Vien*<sup>17</sup> (a pole), between Tsu and Wei (anc. Ngu), is called *chu*.'<sup>18</sup>—Bk. ix.

52. These examples will suffice to show how the statements of the *Fang yen* are arranged, and how far the regional forms and the non-Chinese words are intermingled. The insufficiency of the glossarial data of the native dialects does

<sup>1</sup> 虎.

<sup>2</sup> 李父. Cf. Cantonese: *Lofu*. Manyak: *Lephe*.

<sup>3</sup> 李耳. Cf. Burmese *nari*; Kiranti dial. *nyor*.

<sup>4</sup> 於虎兔. As in the legend quoted above, and some Taic-Shan words.

<sup>5</sup> 伯都. Cf. Sgau Karen: *Bautho*.

<sup>6</sup> 林 *lin*, Sin. An. *lam*.

<sup>7</sup> 殘 *ts'an*, Sin. An. *tan*. Cf. *Outtihn* in Shan and Siamese.

<sup>8</sup> 貪 *t'an*, Sin. An. *tham*. Cf. *Shem*, in Annamite.

<sup>9</sup> 欺 *K'i*, Sin. An. *Khe*. Cf. *Kha*, in Siamese and Laocian, *Kai* in Tchung Miao.

<sup>10</sup> 打 *ta*, but was probably *tin* as suggested by the phonetic.

<sup>11</sup> 子 *yü*, Sin. An. *dzu*.

<sup>12</sup> 賴 *lai*, Sin. An. *lai*. Cf. Ann. *nay*.

<sup>13</sup> 讎 *toh'ou*, Sin. An. *thu*.

<sup>14</sup> 叩 *t'ao*, Sin. Ann. *tieu*.

<sup>15</sup> 林 *lan*, Sin. Ann. *lam*. Cf. Shan, *lo*; Annamite *them lam*.

<sup>16</sup> 殘 *ts'an*, Sin. Ann. *tan*.

<sup>17</sup> 轅 *Tuen*, Sin. Ann. *vien*.

<sup>18</sup> 車 *Tchow*, Sin. Ann. *chu*. Cf. Annamite *dieu*.



not often admit of our finding their corresponding words to those of Yang-hiung, though the reverse happens not unfrequently; but we are more often enabled to trace out the corresponding words or forms of words in the languages cognate to the native dialects. On the other hand, the tendencies exhibited by the phonetic equivalents found in the examples of the *Fang yen*, show themselves corresponding to some extent with those existing between the reciprocal loan-words in Chinese and the said southern languages. Therefore, the probabilities are, that within China proper during the slow Chinese conquest, these same equivalents of sound were caused by the reciprocal influence of the ancient Chinese and the native dialects representative of or antecedent to these languages.

53. An analysis of a large number of the statements in Yang-hiung's work has shown me some equivalents of frequent repetition, the most important are the following in the range of initials:

N.W. and N.	<i>D-</i> , <i>Dz-</i>	= <i>L-</i> of S.E. and S.
N.E. N. and N.W.	<i>Tch-Sh-</i>	= <i>L-</i> of S.E.
N.W. and E.	<i>L-</i>	= <i>K</i> , <i>H</i> , of S.E. and S.
N.W. and C.	<i>Ng-</i>	= <i>M-</i> of E.
W.	<i>N-</i>	= <i>D-</i> of E.
N.E.	<i>Tch-</i>	= <i>H-</i> of S.
C. and E.	<i>Si-</i> , <i>Dzi-</i>	= <i>Ki-</i> of S.E. and S.
W.	<i>K-</i> , <i>H-</i>	= <i>T-</i> of C. and E.
N., E., W.	<i>F-</i>	= <i>Sh-</i> , <i>S-</i> , <i>Ts-</i> of S.E. and S.
N.C.	<i>M-</i>	= <i>Sh-</i> , <i>S-</i> of S.E. and S.
W.C.	<i>T-</i> , <i>Tch-</i> , <i>Ts-</i>	= <i>P-</i> , <i>B-</i> of S.E.

54. Let us compare with the last two of these equivalents, the following which are frequent between Mandarin, Chinese, Sinico-Annamite, and Annamite. It will be remembered that the latter is a language of the Mōn family.

Chinese.	Sinico-Annamite.	Annamite.
<i>M-</i>	= <i>Dz-</i>	= <i>M-</i> , <i>Dz-</i>
<i>P-</i>	= <i>T-</i>	= <i>T-</i> , <i>Ch-</i> ,
<i>P'-</i>	= <i>T'-</i>	= <i>M-</i>

<i>Tch-</i>	=	<i>Tr-</i>	=	<i>Tr-, Bl-</i>
<i>L-</i>	=	<i>Sh-</i>	=	<i>Sh-</i>
<i>K-</i>	=	<i>Ch-, Sh-</i>	=	<i>Sh-</i>
<i>Hw-</i>	=	<i>V-</i>	=	<i>V-</i>
<i>H-, Y-</i>	=	<i>Hw, Ho-</i>	=	<i>V-</i>
<i>P-</i>	=	<i>B-</i>	=	<i>V-</i>

55. And also the following equivalents of most frequent occurrence between the Taic languages and the Mandarin or Standard Chinese :

Chinese	<i>K- Kw- Hw-</i>	=	<i>V-</i>	Taic.
„	<i>L-, H-,</i>	=	<i>K-, H-</i>	„
„	<i>Sh-, J-</i>	=	<i>L-</i>	„
„	<i>Tch-, S-</i>	=	<i>Th-, T-</i>	„
„	<i>P', F- W-</i>	=	<i>P-</i>	„
„	<i>Sh-, Ts-</i>	=	<i>Pr-</i>	„
„	<i>T-, Tch-, S-</i>	=	<i>R-</i>	„
„	<i>J-, N-</i>	=	<i>N-</i>	„
„	<i>T-K-, K-, H-</i>	=	<i>Ng-</i>	„

which appear in the reciprocal loan-words between the two ; the proportion of their respective loan-words reach a total of 325 out of one thousand words which I have compared. And these equivalents are also in existence in the broken dialects of the natives of China according to their respective relationship, as we shall see hereafter.

56. The following list of a few frequent equivalents in Cantonese and Mandarin Chinese will prove interesting, in parallel to the preceding :

Chinese	<i>Hw-, Kw-</i>	=	<i>F-, W-,</i>	in Cantonese.
„	<i>J-</i>	=	<i>Y-</i>	„
„	<i>Lw-</i>	=	<i>K-, H-,</i>	„
„	<i>Lai-</i>	=	<i>T-, S-,</i>	„
„	<i>Li-</i>	=	<i>S-, Sh, Tch-, Ts-,</i>	„
„	<i>Lo-</i>	=	<i>P', F-, W-,</i>	„
„	<i>L-</i>	=	<i>N-</i>	„
„	<i>T-</i>	=	<i>' , K-,</i>	„

and others.

57. Also that of a few frequent equivalences with the dialect spoken at Tcheng-tu (Szetchuen) :

Chinese	<i>K-</i> (-e, -a, -u)	=	<i>Kr-</i>	at Tcheng-tu.
„	<i>Kw-</i>	=	<i>K-</i>	„
„	<i>N-</i>	=	<i>L-</i>	„
„	<i>N-</i>	=	<i>N-</i> (-i, -u)	„
„	<i>Y-</i>	=	<i>Ng-</i> , <i>N-</i>	„
„	<i>Tch-</i>	=	<i>Sh-</i>	„

And a few various ones :<sup>1</sup>

Chinese	<i>N-</i>	=	<i>L-</i>	at Nanking.
„	<i>-in</i>	=	<i>-ing</i>	„
„	<i>-ang</i>	=	<i>-an</i>	„
„	<i>J-</i>	=	<i>L-</i>	at Tsi-nan fu (Shantung).
„	<i>Y-</i>	=	<i>L-</i>	„
„	<i>Y-</i>	=	<i>J-</i>	in Kweitchou.
„	<i>Tch-</i>	=	<i>Ts-</i>	at Tientsin (Tchihli).
„	<i>Sh-</i>	=	<i>S-</i>	„
„	<i>Sh-</i>	=	<i>F-</i>	in Kansuh.
„	<i>J-</i>	=	<i>R-</i>	in Szetchuen, etc. <sup>2</sup>

<sup>1</sup> The Cantonese equivalences (§ 56) have been noticed in perusing Dr. J. E. Eitel's *Chinese Dictionary in the Cantonese Dialect*, parts i.-iv., Hongkong, 1877-1883. The equivalences in § 57 are extracted from Dr. J. Edkins' best work, *A Grammar of the Chinese Colloquial Language commonly called the Mandarin Dialect*, 2nd edit., Shanghai, 1864, pp. 69-71, 35-37.

<sup>2</sup> When the time comes for making a scientific study of the Chinese characters, and especially of the class of those commonly known as ideo-phonetic, which is by far the most numerous (circa 1250 A.D. it included, according to Tai-tung, 21810 characters out of a total of 24235), these local equivalences of sound, and such others which are not given here, will be found of great help in discriminating the variation of sound, especially initial, in phonetics. Many of the so-called ideo-phonetics do not deserve this appellation, and ought to be classified differently, as they belong to distinct systems of making up the characters. There are the compounds where the two or more characters employed have each a part in expressing the sound, I.) by a rough system of acrology and syllabism as in the oldest Ku-wen compound signs, II.) by a juxtaposition of two or more phonetic signs, either *a*) of different value in order to express a bisyllabic or trisyllabic word afterwards contracted and crippled into a monosyllable, or *b*) of homonymous signs explaining one another phonetically, with or without any ideographical meaning, these types *a*, *b*, extending to the intermediary period, viz. of the late Ku-wen and of the Ta-tehuen style; and III.) the phonetic compounds made before and after the sixth century of our era, and composed of two symbols which both contribute to the sound according to the *fan-tsieh* method, i.e. by the initial sound of one and the final of the other. Once all these supposed ideo-phonetic characters discarded, and not before, it is possible to study the ideo-phonetic compounds, properly so called, and made of an ideographic symbol suggestive of idea additional to a character suggestive of sound. But it would be a great mistake to

(58.) Now let us remember that the court language for the time being has always exercised a powerful influence in China. And as this court language is and always was that of the capital, it changed as often as the capital itself, which does not mean unfrequently. For instance, with reference to the present time, the dialect of Peking became the court dialect since 1411 A.D., under the Ming dynasty, when during the reign of *Yung-loh* the court was transferred there and has there remained since. The Mandshu conquest, and the establishment of their sway all over China, did not change this state of affairs otherwise than in this way, that it has helped greatly to corrupt the former language, and that it is this rapidly-decaying form of speech which now has the lead over the other Chinese dialects. *Ki, tsi, tchi*, are now all *tchi*; *si, hi*, are now a medial sound usually transcribed *hsi*, and so forth.<sup>1</sup> When the N.W. state of Ts'in, the most powerful principality of the Chinese confederation, conquered the Chinese parts and some others of the Flowery Land in the

admit bluntly the doctrine put forward by some sinologists, that the ascertained old sound of a phonetic gives the ancient sound of the words expressed by its ideo-phonetic compounds. The application of this doctrine thus formulated is simply disastrous and antiscientific. It leads to the grouping of supposed forms of words which have never existed, and brings forth this chaotic result, exemplified in some papers of a well-known sinologist, of typical sounds having each of them all sorts of meanings, and of any certain thing or idea expressed by many of these apocryphal typical sounds. The aforesaid principle is only true when worded and restricted as follows: *The ideo-phonetic characters may have their old sound indicated by that possessed by their phonetic at the time and in the region of their formation, and in these conditions only.* For instance, numerous phonetics with a dental initial which they have preserved in some ancient, and which exist also in some of their later compounds, have produced some compounds expressing sounds beginning with a labial during the period of labialization (cf. §§ 58, 59). Others, originally dental, have passed for ever to the labial series. Phonetics give us in their compounds such equivalences of sounds as the following; T=K, T=P, K=L, K=P, K=M, L=D, L=N, N=D, L=Sh, S=H, etc., but their relative position here is not suggestive of their historical succession. We find, however, transitions such as T=S=H=K, K=Tch=S=T, T=Tch=Dj=H=K, T=Tz=F=P, K=Kw=V=M, etc. Some of these equivalences are easily explained by the everlasting degeneration and wear and tear, and some by the action of easing, which means a facilitation proper only to its authors as a facilitation for some may be an increase of difficulty for others. The regional phonetic preferences will contribute to the latter explanations. All these do not preclude the existence which I have been able to disclose of polyphonic characters among those which the ancestors of the Chinese civilization have brought with them from S.W. Asia, and also the substitution of characters only homophonous temporarily, which often took place in the course of history.

<sup>1</sup> This is the reason why the use of the Pekinese pronunciation by the European scholars and officials in China who write about historical and ancient geographical matters cannot be too strongly deprecated.

third century B.C., it brought along with its sway a strong current of labialization all over the country. The pronunciation was carried from the teeth to the lips. The capital was then in Shensi, and remained there during the first Han dynasty. The same phonetic influence, with perhaps less energy than in the beginning, was continued until the transfer of the capital in Honan, with the establishment of the Eastern Han dynasty (25 A.D.).

59. The above tables show that the Taïc equivalents and also the Anamese are older than those of the Cantonese. The Mon-Annam loan-words from the Chinese have kept the dental sounds which preceded the labialization, brought in by the T'sin and Western Han dynasties. And the Taïc, in their migration southwards, have preserved the phonetic peculiarities which used to characterize the regions of E. and S.E. China, where we know them to have been settled. Some more information is given by the same tables, concerning the multiplication of the written language of China. They show that the partial polyphony, or better, the variation of initials, which are frequently met with in ideo-phonetic word-characters containing the same phonetic element, have arisen from the various circumstances in time and region of their formation and entrance in the Chinese vocabularies.

60. The *Fang-yen* of Yang-hiung is not the only work<sup>1</sup> in which some information is to be obtained on dialectal forms and regional words. It is the sole work in existence specially written on the subject, but occasional indications are met with in another important dictionary of the same period, the *Shwoh wen*. Its author, Hù shen,<sup>2</sup> who lived in the first century A.D., was like Yang-hiung a great scholar, and, in addition to the said work, wrote a most valuable treatise on the 'Different Meanings of the Five Canonical Books.' His dictionary was only presented to the Emperor after his death, namely, in 121 A.D., and the just reward of his labours, a shrine among those sages admitted into the Temples of

<sup>1</sup> In the *I-hai chu tch'in* collection are two works, entitled *Suh fang yen*, and *Suh fang yen pu tch'ing*, which I have not seen.

<sup>2</sup> A biography of Hù shen has been compiled by Mr. T. Watters, in his excellent *Guide to the Tablets in a Temple of Confucius* (Shanghai, 1879, 8vo.), pp. 98-100.

Confucius, was granted to him in 1875 only, *i.e.* eighteen centuries after his lifetime! <sup>1</sup>

61. The *Shwoh-wen*, which contained 9353 words, has remained the standard work of Chinese lexicographers, and was in fact the first work deserving the name of dictionary, as the *Erh-ya*, of which we have spoken above, was not more than a glossary, classified ideologically, without definitions. Hū shen collected in his work all the signs of the *Siao tchuen* style (the Small Seal character), which he considered the best framed; and he gave also about 441 symbols from the oldest style (*Ku-wen*) of the writing, which, it cannot be repeated too often, has nothing whatever to do with the grotesque pictorial signs, long supposed and always quoted wrongly as the originals of the Chinese characters, instead of what they are in reality, corrupted and fanciful forms.<sup>2</sup> Yang hiung's Fang yen is not quoted *eo nomine* in the *Shwoh wen*, which, as we know, was compiled some forty years afterwards, perhaps because copies of the work were not yet in circulation. Hū shen speaks, however, of Yang-hiung in his introduction as the author of a sort of vocabulary of all the Chinese word-characters known in his time, some 5340 altogether, entitled the Instructor.<sup>3</sup> Many dialectal forms and regional words are quoted in the *Shwoh wen*, many of which are met with in the Fang-yen, while many others are not. It looks as if the author was enabled to make use of some of the same materials as Yang-hiung, supplemented by later documents.

<sup>1</sup> Chinese scholars value the *Shwoh wen* highly, and many of them have expended great learning and industry in confirming and illustrating its explanations and derivations, which are far-fetched and often worthless, so far as they bear on late and secondary forms, intentionally altered, and not on the genuine old forms of the word-characters. If anything can be learned from the ancient writing of the Chinese on their beginnings, it is only from an analysis of the oldest symbols. Cf. Terrien de Lacouperie, *On the Archaic Chinese Writing and Texts* (London, 1882, 8vo.), and *Beginnings of Writing*, §§ 46-55 (London, 1887, 8vo.). Dr. John Chalmers, author of an epitome of the *K'ang hi tze tien*, phonetically arranged, has published an able translation of a late edition of Hū shen's work: *An Account of the Structure of Chinese Characters*, under 300 primary forms; after the *Shwoh wan*, 100 A.D., and the phonetic *Shwoh wan*, 1833 (London, 1882, 8vo.), where the etymological processes remind us singularly of our own etymologists of the pre-scientific period.

<sup>2</sup> Cf. my *Beginnings of Writing*, I. § 48.

<sup>3</sup> 訓纂篇 *Hün tswan pien*, lit. 'Teaching collection book.'

We have already mentioned the interest displayed towards these sorts of words by Kwoh P'oh, the great commentator of the third century.

62. By putting together all the data contained in the *Erhya*, the *Fang-yen*, the *Shwoh wen*, and the commentaries of Kwoh P'oh on the first two of these works, and a critical arrangement of them by region and by date, as far as it may be possible from the succession of the geographical nomenclature, much light would be thrown on the linguistic history of China between 500 B.C. and 250 A.D. But such a work would require a great deal of time, and somewhat long preparatory study, to be successful.

*Part IV. The Extinct and Surviving Aboriginal Languages and Dialects.*

VIII. FAMILIES OF LANGUAGES.

63. A complete survey of all these languages is out of the question within the limits of the present work, for two opposite reasons. Some are known by mere inferences which require long and complicated expositions, as we had occasion to show above (§ 23); and the data concerning many others, deficient and unequal as they may be, would, however, form together a mass of a certain length much beyond our possibility of dealing with in these pages. Therefore we are only permitted to examine briefly a few of them, in order to show what sort of documents we have available for study, and to give a short statement of the facts about the others, together with the necessary references.

64. We shall enumerate them according to their relationship with the two great linguistic stocks to which we find they belong; namely to the 1) Indo-Chinese division and its two branches *Mōn-Khmer*, and *Tai-Shan*; and also to the Interoceanic division, Indonesian branch, of the INDO-PACIFIC stock; and 2) to the Tibeto-Burmese and other divisions of the KUENLUNIC stock of languages. A prime distinction being made between the *Pre-Chinese aborigines* and the *Pre-Chinese*; the latter being distinguished from the former,

for the reason that they have entered into Pre-Chinese lands in historical times. (Cf. above § 1.)

65. The fragmentation of tribes from the various original races, and the subsequent reunion of some of these broken tribes into new units hybrid in character, have been of frequent occurrence amongst those remnants of the former population of the Flowery Land, under the continuous pressure of the Chinese growth and extension. Therefore several of the following entries are probably provisional, as the greater number of the surviving dialects are either *mixed* or *hybridized* when they are not altogether *hybrid*. The distinction carried by these qualifications is this, that *mixed* implies only a mingled composition of the vocabulary, while the two other terms indicate the state of the grammar, which is *hybridized* when a part of it has been altered by intermingling with a foreign grammar, and *hybrid* when the language is the result of a new unit made up of various sources.<sup>1</sup> Therefore the languages are classified in the following pages according to the greater number of their affinities.

#### IX. THE PRE-CHINESE ABORIGINAL MŌN-TAI DIALECTS.

##### a) *Unmixed and Mixed.*

66. The PONG 彭 or PAN HU 盤<sup>2</sup> 瓠 race was predominant in Central China, *i.e.* south of the Yellow River, when the original Chinese or Bak tribes migrated into the country. Their leader named Pong, about whom various legends cropped up afterwards, was established in the N.E. of Szetchuen and in W. Honan, and was friendly with the Chinese from the outset. In fact, he helped them against the Jungs of Naga race coming continuously from the N.W. Many tribes claim to be descended from him, and not a few worship and venerate his memory. Their generic name was *Ngao* 'powerful,' now degraded into *Yao*.<sup>3</sup>

<sup>1</sup> For the sake of brevity M. = mixed, hybrid is H., and hybridized is Hd.

<sup>2</sup> Or 槃.

<sup>3</sup> As already remarked, the present work being exclusively devoted to languages, all the historical and ethnological researches and demonstration are forcibly left aside.



The Pan-hu race was a branch of the Mōn race from the south-west, which had occupied a large part of China before the arrival of the Chinese, consequently before the twenty-third century B.C. It is from this branch, and as a result of their intermingling with Northern, otherwise Kuenlunic tribes, that the Taic or Shan-Siamese populations have evolved, some of which, migrating southwards in the course of time under the Chinese pressure, spread into Indo-China,<sup>1</sup> and developed into several states.

67. The *Pan-hu* language is only known through the inference to be derived from the dialects of the tribes which have sprung from it. Its main characteristic was its ideology (2 4 6 8 VI.), nearly opposite to that of the Kuenlunic languages (1 3 5 8 III.). The oldest relics of their speech are those which were preserved by the Chinese writers of the Han dynasty, notably in the Annals of the Eastern Han.<sup>2</sup> Some older traces exist in former works, and we have been enabled to point out more than one in a previous part of this paper, but they are quoted only with a geographical indication, and we have to draw our own conclusions as to the race from whose speech they were quoted; whilst in the present instance the words are quoted with precision as those employed by the Yao of the Pan-hu race,<sup>3</sup> and this makes all the difference. These are only a few of them:

*Puk-kien*, i.e. 'to tie the hair in a knot.'

*Tuk-lih*, i.e. 'sort of cloth.'

*Tinh-fu* (*tsing-fu*), i.e. 'chieftain.'

*Eng-tu*, used in addressing each other.

*Pien-kia* 'a cross-bow.'<sup>4</sup>

*Tiao-tsiang* 'a long spear.'

*Tcho kou* 'a dog.'

*Tu pei* 'great chief they worshipped.'

*Puk-kien* is undoubtedly the same as the Siamese *p'uk* 'to

<sup>1</sup> Cf. below, §§ 116, 117, and *The Cradle of the Shan Race*.

<sup>2</sup> *Hou Han Shu*, bk. 116.

<sup>3</sup> Then in Hunan.

<sup>4</sup> The two latter words are not derived from the same source as the others; they are given by Fan ch'eng ta in his *Kuei hai yu heng tchi* (twelfth century).

tie,' and *k'on* 'hair.' The *tuk-lih* cloth was a hair-cloth, as shown by the Siamese *sakalat*<sup>1</sup> 'woollen.' *Eng-tu* is the Siamese *eng* 'self' and *tu* 'I.' *Tinh-fu* is *tsing-fu*<sup>2</sup> in the same language. *Pien-kia* is given in Chinese notices of the *Kiu ku Miao* of W. Kueitchou of the same race as their own term for a cross-bow;<sup>3</sup> but in Malay *panah* is 'a bow' according to Crawfurd.

*Tcho kou* finds its correspondent in the Kambodian *tch ke*.<sup>4</sup> And as to *Tu pei*, I suppose that *tu* is the class article for proper names and living beings, which we meet in many of these languages.<sup>5</sup>

68. The YAO-JEN 瑶人, also called *Fan-k'oh* 車弁客,<sup>6</sup> were an important people of the Pan-hu race, whose name has been preserved with some alteration in their own appellation. They are now broken up into many tribes, several of which come under our notice, because something is known of their language.

They have preserved some specimens of an ancient writing of their own, which was derived from the old Chinese characters, and of which a specimen has lately reached the British Museum.<sup>7</sup>

69. The PAN-YAO 斑瑶, also called *Ting-Pan-yao* and *Yao-jen*, now removed southwards, are found in Kuangsi and Kueitchou. We have only of their language a short list of 21 words and the numerals, collected by a French missionary,<sup>8</sup> as follows: father, tia;<sup>9</sup> mother, ma; son, tonh;

<sup>1</sup> Cf. Burmese *thek-ka-lat*.

<sup>2</sup> Unless it be the Burmese *htoung bo*, as in *ta-htaung bo* 'colonel,' *kek-htoung bo* 'general,' in D. A. Chase, *Anglo-Burmese Hand-book*, part iii. pp. 51-52 (Maulmain, 1862).

<sup>3</sup> *Miao Man hoh tchi*, bk. iv. f. 6-7. These famous cross-bows of six or seven feet long, which require three men to string them, appear in a picture of men of this tribe, reproduced from a Chinese album on native tribes, by Col. H. Yule, in his *Marco Polo*, 2nd edit. vol. ii. p. 68.

<sup>4</sup> Cf. Lu-tze, *dégué*; Burmese, *tan hkuay*; Mon, *ta kwi*; Toungthu, *htwe*; Sgo Karen, *'twi, htwi*; Pgo Karen, *twi*.

<sup>5</sup> Cf. §§ 65, 70, 105, 108, 109.

<sup>6</sup> Luh Tze-yun, *T'ung k'i sien tchi*, f. 8. Ts'ao Shu k'iao, *Miao Man hoh tchi*, i. 1; iv. 14.

<sup>7</sup> Cf. my *Beginnings of Writing*, ii. 176; and my article on *A New Writing from South-Western China* in *The Academy*, Feb. 19, 1887. Also below, § 70 n. 3.

<sup>8</sup> M. Souchières, in *De quelques tribus sauvages de la Chine et de l'Indo-Chine: Les Missions catholiques*, Lyon, 1877, vol. ix. p. 126.

<sup>9</sup> The spelling is French.

daughter, *min-sye*; man, *tou mien*; woman, *tou mien ao*; male, *tou mien ngou*; female, *tong niey*; house, *nam plao*; earth, *dao*; water, *nom*; fire, *teou*; wind, *dgiao*; sky, *nam long*; dog, *teou klou*; cat, *tou mi lom*; tree, *ty dh'eang*; rice, *blao*; bamboo, *tylao*; hand, *pou*; foot, *ket sao*; 1, *yat*; 2, *y*; 3, *pou*; 4, *plei*; 5, *pla*; 6, *klou*; 7, *sy-a*; 8, *yet*; 9, *dou*; 10, *tchep*; 100, *yat pe*; 1000, *yat diou*. The construction is stated to be similar to that of the French (2 4 6 8 VI.). The vocabulary is Mōn-Taïc, the numerals belong to the Mōn type. *Tou* is a visible class-prefix.

70. The PAN-Y SHAN-TZE 斑衣山子 or 'Pan-y hill-men,' also called *Siao Pan*,<sup>1</sup> and MO-YAO 莫徭, are known in history under the latter name since the sixth century, when they were settled in Tchang-sha kiun, Hunan,<sup>2</sup> i.e. in Central China, which was still independent. They are now refugees in the mountains of Kuangsi on the Tungkinese frontier, and they have been lately described<sup>3</sup> by a missionary, M. Souchières, who had collected the following small vocabulary of their language: Father, *tao fa*<sup>4</sup>; mother, *dji*; son, *ton*; daughter, *mon cha*; man, *tou moun*; woman, *tou moun ao*; male, *man pha*; female, *tong niey*; house, *sen piao*; earth, *ngi*; water, *nom*; fire, *teou*; wind, *djiao*; sky, *tou ngong*; dog, *tou klou*; cat, *tou meou*; tree, *ty ngiang*; rice, *biao*; bamboo, *tchey lao*; hand, *pou*; foot, *chey sao*; 1, *a*; 2, *y*; 3, *po*; 4, *piei*; 5, *pia*; 6, *kio*; 7, *ngi*; 8, *yet*; 9, *dou*; 10, *chop*; 100, *a pe*; 1000, *n diou*. The language is Mōn, but the ideology is not made visible in any of these few instances. A determinative prefix or article *tou* is the

<sup>1</sup> Or 'Lesser Pan,' as a distinction from the Pan-yao.

<sup>2</sup> In the *Sui shu* or 'Annals of the Sui dynasty.' *Miao Man hoh tchi*, i. 8v.

<sup>3</sup> *De quelques tribus sauvages de la Chine et de l'Indo-Chine*, in *Les Missions Catholiques*, 1877, vol. ix. p. 114. Speaking of their costume the author says: "Ils portent assez volontiers autour du cou un fichu brodé, auquel ils enfilent souvent un autre qui pend par devant. Ces fichus sont brodés, partie en caractères chinois, partie en caractères bizarres, qui se sont transmis de génération en génération, et dont personne ici ne connaît le sens. On voit des caractères identiques fort bien brodés sur le bonnet des enfants," etc. Would not these unknown characters belong to the writing of the Yao jen? Cf. my notice on *A new Writing from South-Western China*, in *The Academy*, 19 Feb. 1887. The *tutu* of the *Heh Miao* are perhaps similar to those bits of cloth they wear in front. Cf. § 68.

<sup>4</sup> The spelling is French.

only characteristic of importance. The construction is stated to be like that of the French, whence the Indices 2 4 6 8 VI., and the language is a sister-dialect of that of the Pan-yao.

71. The LING KIA MIAO 伶家苗, also called *Ling jen*, of S. Kueitchou, speak a cognate dialect to those of the Pan-yao and Mo-yao,<sup>1</sup> who understand it.

#### X. THE PRE-CHINESE ABORIGINAL MŌN TAI DIALECTS.

##### b) *Hybridized and Hybrids.*

72. The T'UNG JEN 獯人, or *Tchuang jen*, belong also to the Pan-hu race. One of their chief tribes, the Huang,<sup>2</sup> appears at a very early date in Chinese history, as they came in contact with the emigrants when the latter advanced to the W. borders of Shantung, where their settlements stood at first. Under the Chinese pressure they moved southwards and remained settled and independent in the S.W. of Hupeh until their subjugation by the state of Tsu in 648 B.C. The collapse of their conquerors under the successful attacks of the Ts'in in 222 B.C. made them pass under the nominal rule of the Ts'in and following dynasties. In 450 A.D. we find them in open rebellion with the other aborigines of Hupeh, Hunan, and W. Szetchuen provinces. The Chinese armies sent to subdue them were repeatedly beaten, and the result of a protracted struggle was the acknowledgment by the Central Government of a state of things equivalent to their independence. The T'ang dynasty repelled them within the basin of the Wu and Yuen rivers in Kueitchou, from whence they advanced still further south. We know very little of their language, *i.e.* not more than a small number of words.

73. Fan Tch'eng-ta, Chinese Resident at Tsing-Kiang, the modern Kuei-lin in N.E. Kuangsi, in 1172 A.D., has given in one of his works,<sup>3</sup> a description of these tribes, and has occasionally quoted the following words from their language :

<sup>1</sup> *T'ung k'i sien tchi*, f. 10.

<sup>2</sup> Two others were the *Wei* or *Nguei* and the *Nungs*.

<sup>3</sup> *Kuei hai yü heng tchi*.—*Miao Man hoé tchi*, bk. i, ff. 3, 4.

主 尸	<i>Tchü-hu</i> , <sup>1</sup> 'chief (elected).'
提 陀	<i>Ti-to</i> , <sup>2</sup> 'people.'
家 奴	<i>Kia-nu</i> , <sup>3</sup> 'slave.'
家 丁	<i>Kia-ting</i> , <sup>4</sup> 'servant.'
田 丁 田 丁	<i>Tien-ting tien-ting</i> , <sup>5</sup> 'servant (of a higher grade).'
馬 前 牌	<i>Ma-tsien pai</i> , same as preceding.
洞 丁	<i>Tung-ting</i> , 'a common man.'
麻 闌	<i>Ma-lan</i> , <sup>6</sup> 'house.'
媚 娘	<i>Mei-niang</i> , <sup>7</sup> 'wife.'

Out of these nine words, three at least present Annamese affinities.

Nineteen words from the language of the same tribe are provided in the Chinese 'Statistical Account of the province of Kwangsi':<sup>8</sup> sky, *men*; sun, *ta wu (ngu)*; moon, *tch'en, loan*; wind, *ki*; father, *ha*; mother, *mi*; elder brother, *pi*; younger brother, *nung*; elder sister, *a da*; younger sister, *a mi*; son's wife, *p'a*; mother's father, *ch'ia kung*; mother's mother, *ch'ia pu*; water, *tch'o*; wine, *ley*; drink wine, *keng lau*; rice, *hen*; flesh, *no*; I, *ku*; thou, *meng*. From this list, the words for mother, elder brother, wine, drink wine, sun, etc., belong to the Mōn-Annam formation; the pronouns are Siamese-Shan, otherwise Taic.

74. The proportion of Mōn-Annam in the two lists comprising together 28 words is ten, or more than one-third. The Chinese symbols employed in the rendering of the foreign words give them a different complexion from their inseparable ideographical meanings, which in such cases play the part of popular etymologies. Therefore it is more prudent

<sup>1</sup> Cf. *tchao* 'king' or 'chief' in the Shan language of Nantchao (§ 103).

<sup>2</sup> Cf. Annamite *dây tô* 'menial.'

<sup>3</sup> Cf. Annamite *gia no* 'servant.'

<sup>4</sup> Cf. *thang*, the Annamite appellation for servants.

<sup>5</sup> In Ma Tuanlin's *Wen hien t'ung k'ao*, this expression occurs as *Tien tze kia*; cf. d'Hervey de St. Denys, *Ethnographie des peuples étrangers de Matouanlin*, vol. ii. p. 259.

<sup>6</sup> They are on piles. Cf. Luh Tze-yun, *T'ung k'i sien tchi*, f. 14v.

<sup>7</sup> Cf. Annamite *volon* 'wife.' The Blue Miao say *Mai niang* for 'father's younger brother's wife.'

<sup>8</sup> *Kuang si t'ung tchi*; extracted by Dr. J. Edkins, in *The Miao-tsi*, o.c.

to consider these symbols as meaningless signs and simple exponents of sounds only.

*Kia-* and *Ma-* or *Mei-*, which occur two and three times respectively, look like definitive prefixes. The ideological indices are not all exemplified; only the first three are shown to be 1 4 6, which proves the hybridity of the language and displays strong Chinese influence, which has led to the altering of the position of the genitive.

75. The MIAO-TZE 苗子 of Ta shui tcheng, in S.E. Szetchuen, speak a dialect cognate to that of the following Peh-Miao of Kueitchou and Yunnan.<sup>1</sup> A list of 112 of their words was collected by Mr. Hosie in 1882. Numerals and pronouns are missing, but the similarities in words are conclusive. Class-prefixes are employed, such as *lu-*, *lun-*, *tu-*, and *ng-*. 'Tea' is *hou cha*; 'hot water' is *houtliku*; 'cold water' is *houlitsa*; 'to light a fire' is *chou tou*; 'to shut the door' is *ko chung*. These instances and some others display the ideological indices 2 4 6.

76. The PEH MIAO 白苗 or 'White Miao,' a few centuries ago in the centre and west of Kueitchou,<sup>2</sup> have now partially migrated in the S.E. of Yunnan.<sup>3</sup>

A vocabulary of 148 words was formerly taken by the Chinese in W. Kueitchou.<sup>4</sup> While the numerals and many words belong to the Mōn-Khmer family, with which they prove a deep affinity, not a few vocables are Lolo-Nagas and Chinese, and an equal proportion, including the pronouns, is Taiç-shan. Determinative prefixes are in use, such as *kai*, variously rendered in the Chinese transcriptions by *kah*, *ke*, *kai*, *kiai*, etc., and *lu* or *le*. The latter is common with the Seng Miao, Blue Miao, and Hua Miao dialects. The only ideological indices which can be perceived are 2 3 6 0, where the Chinese influence is felt by the pre-position of the

<sup>1</sup> *Notes of a Journey through the Provinces of Kueichow and Yunnan*, p. 31.

<sup>2</sup> *Miao Man hoh tchi*, iv. 4.

<sup>3</sup> A. R. Colquhoun, *Across Chrysē*, i. 333, 335, 347, 356, 389, 392, 393; ii. 302.

<sup>4</sup> Extracted from the *Hing-y fu tchi*, or "Topography of the Prefectural City Hing-y," by J. Edkins, *A Vocabulary of the Miao Dialects*.

adjective more completely than in the Blue Miao and Hua Miao dialects.

77. The HUA MIAO 花苗 according to the Chinese descriptions are interspersed all over the province of Kueitchou and the N.E. of Yunnan.<sup>1</sup> European travellers have met with some further south in the latter province on the borders of Kuangsi.<sup>2</sup> A vocabulary of 112 words without numerals has been collected in W. Kueitchou at Ta shui tching by Mr. Alex. Hosie.<sup>3</sup>

The words to the extent of 25 per cent. are similar to those of the *White Miao*. Prefixed classifiers *lu* and *tu*, also *ng-*, are in use. The pronouns and other words are Taïcshan and many words belong to the Mōn stock. The visible ideological indices are 2  $\frac{3}{4}$  6 0.

78. The MIAO OF YAOP'U TCHANG, S.W. of Ngan shun in Kueitchou, is known through Mr. Alex. Hosie,<sup>4</sup> who collected a list of 110 words, besides the numerals, in 1882. Their affinities prove the language to be closely related to those of the *White* or *Peh Miao* and *Hua Miao*, though the vocables do not offer any apparent classifiers, which are so conspicuous in the other lists of words. But their absence may be simply an affair of interpretation. The ideological indices made visible are 2  $\frac{3}{4}$  6 0 only.

79. The LENG-KY MIAO, or *Miao-tze* of Leng-ky, in the north of Yunnan, were seen by the late Fr. Garnier,<sup>5</sup> who collected the following thirty-three words from their vocabulary :

Sun, *tchan to*; moon, *ka ly*; earth, *lé*; mountain, *heou tao*; forest, *ma lé*. Man, *tsy né*; woman, *po*; child, *to*; father, *tsy*; mother, *na*; daughter, *ku*; brother, *ty*. Rice, *kia*; cook the rice, *a kia*. House, *tchué*; wood, *ké*. To eat, *lao (kia)*; to drink, *heou*; to sleep, *tcheou jou*; to run, *mou ké*; to come,

<sup>1</sup> *Miao Man hoh tchi*, iv. 3; iii. 11v.

<sup>2</sup> A. R. Colquhoun, *Across Chrysé*, i. 334, 347.

<sup>3</sup> *Notes of a Journey through the Provinces of Kueichow and Yünan*, p. 31.

<sup>4</sup> *Notes of a Journey by Mr. Hosie through the Provinces of Kueichow and Yünan*, pp. 11 and 31 (Parliamentary Papers). Mr. A. Hosie was then H.B.M. Consul at Tchung-king in Szetchuen.

<sup>5</sup> *Voyage d'exploration in Indo-Chine*, vol. ii. pp. 509-517.

*ya mou te*; to call, *tchao tchang*; to sit, *ta ta*; to enter, *niao*.  
1, *i*; 2, *aou*; 3, *pié*; 4, *plaou*; 5, *tchoui*; 6, *teou*; 7, *hian chet*; 8, *ilo*; 9, *kia*; 10, *keou*.

These words evince a strong affinity with the Peh Miao and Hua Miao dialects, and the only point of ideology which can be perceived is the position of the object after the verb, or 6. Class-articles are not apparent.

The numerals are interesting; 1, 2, 3, 4 are cognate with those of the Peh, Hua, Seng Miao, Pan-y, Pan-yao, in their affinity to the Mōn formation; 6, 8, and 10 also belong to the older strata of the group; 5, with its palatal initial, sides with the Hin, Hwei, Souc, Ka, Nanhang and other Cochinchinese dialects of the same formation; 7 is peculiar, as made up of two words, *chet* the second which is Chinese, and *hian* similar to the Peh and Hua Miao.

80. The MIN-KIA TZE<sup>1</sup> 民家子, or *Peh-jin* 白人, now intermingled with the other population of the neighbouring region of Tali-fu in C. W. Yunnan and the S.E. of the Province, claim to have come from S. Kiangsu near Nanking. They are much mixed in race, and their language bears the same testimony; we have a vocabulary of 110 words, including numerals, published by Father Desgodins,<sup>2</sup> and another series of numerals by the late Francis Garnier.<sup>3</sup> Chinese, Mosso, Lolo and Tibetan words have been adopted instead of the original vocables, but the Mōn character of the language is still recognizable in many words, and the positions of the genitive and of the adjective (2 4) are in accordance with this indication.

Categorical particles are apparently used not as prefixes but as suffixes only, somewhat as in Chinese. *K'u*, *K'ou* seem to be attached to all names of things high or large, *de* appears at the end of words for animals, and qualities. All the

<sup>1</sup> The Min kia, 'a race with features more European than Chinese,' Alex. Hosie, *Report of a Journey through the Provinces of Ssü-ch'uan, Yünnan, and Kueichow*, p. 37. Parliamentary Papers, China, No. 2, 1884.

<sup>2</sup> *Mots principaux des langues de certaines tribus qui habitent les bords du Lantsang Kiang, du Lou-tze Kiang et Irrawaddy* (Yerkalo, 26 Mai, 1872), in *Bullet. Société de Géographie*, Paris, 6th ser. vol. iv. July, 1875.

<sup>3</sup> *Voyage d'Exploration en Indo-Chine*, Paris, 1873, fol. vol. ii. p. 517.



numerals as given by Garnier are followed by the particle *-pe*, which appears in the vocabulary as suffix of a few words, *gni-pe* 'sun,' *uan-la-pe* 'soul,' etc.

81. The LIAO 獠 tribes<sup>1</sup> swarmed out of the centre of Szetchuen<sup>2</sup> about the middle of the 4th century A.D. They spread all over the province, and in the 9th century were still occupying the same centre. Exposed to a regular slave-hunting by the Chinese when the latter were enabled to take the offensive and to crush their successive rebellions, they gradually removed southwards, and extended far beyond China proper. They have still some representatives of their race, mixed up with the Lolos in south-west China.

82. The language of these representatives is only known to us *eo nomine* by five words, as we shall see hereafter. Besides these we have only a few vocables, quoted here and there in the Chinese records concerning them, and extending from the 6th to the 12th centuries, as follows:

- 1) *A-ma a-kai*, 'husband.'
- 2) *A-y a-teng*, 'wife.'
- 3) *Kan-lan*, 'house' (always on piles).
- 4) *Mi-pu*, 'a fine white cloth.'
- 5) *Tung tsuan*, 'thin copper boiler.'
- 6) *Po-neng*, 'chieftain.'
- 7) *Lang-ho*, or *Ho-lang*, 'brave man,' with this remark, that *ho* means 'man' in their language.
- 8) *Ti-to*,<sup>3</sup> 'People.'

The first two words are very striking, and remind us

<sup>1</sup> Cf. Terrien de Lacouperie, *The Cradle of the Shan Race*, p. 33. Their various names were formerly *Yeh Liao* or subdued Liao, and *Kot Liao*, in the ninth century; and now, T'u Liao, divided into *Hwa-* or 'Flowered,' *Heh-* or 'Black,' *Peh-* or 'White,' *Ta tou-* or 'Long-headed,' *Ping tou-* or 'Flat headed,' *Tu Liao* in Kwang-si and Yunnan. The *Kot Liao* were also called *Kit-* or *Ket-Liao*, a name which must be kept distinct from that of the *Kit-Lao*.

<sup>2</sup> Their original land was *Ma-hu*, in the district of *P'ing shan*, Lat. 28° 31', Long. 104° 19'.

<sup>3</sup> The 1, 2, 3, 4, and 5 come from the *Peh she* or 'Northern History,' A.D. 386-581; cf. *Tai Ping yü lan* Cyclopedia of A.D. 983, bk. 796, f. 4. The sixth word comes from the *T'ang shu* or 'Annals of the T'ang dynasty,' and the seventh from the work of Fan Tch'eng ta already quoted, where *lang-ho* only is given, with the remark about *ho* 'man.' *Ho-lang* and the eighth word are given by Luh Tze-yun, *T'ung k'i sien tchi*, f. 2, and by T'sao Shu-Kiao, *Miao Man hoh-tchi*, bk. i. f. 5v. *Halang* is still the name of a tribe in Indo-China.

of singularly similar formations in the Burmese languages. Though I do not find an exactly corresponding Burmese form, it seems to me that the following examples make clear a relationship between the Liao and Burmese languages. Cf. Burm. *A-kri a-kay* 'a chief,' *a-t'i a-p'o* 'male,' *a-mah* 'female,' *a-mro a-huoe* 'family,' *a-mat* 'nobleman'; in *a-mu a-kay* we have apparently a compound of *a-mat* and of *a-kay* (*a-kri a-kay*). *Kan-lan*, as a name for houses built on piles, appears in several instances; notably in the descriptions of the Nan-Ping Man of S.E. Szetchuen, of *Lin-y* (Annam), of *Ho-ling* (Java). *Kan* may be the Chinese word for pole, pile, cane;<sup>1</sup> *lan* is the same word as among the Tchung Miao, as the Siamese *reuan*, the Shan *hien*, etc., for 'house.'

*Mi-pu* and *tung-tsuan* are Chinese.

*Po-neng* is much like the Burmese *buring* 'chief, sovereign,' but more closely connected with the Siamese *pu nam* 'leader, chief.' The Burmese affinity is less probable because of the other similarities exhibited in cases 3, 6, 7, 8, and the ideology.

*Ho-lang*,<sup>2</sup> 'chief,' finds its correspondence in the Annamite *ke lam (tan)* with the same meaning.

*Ti-to*, 'people,' is also Annamite, as we have already seen.

83. The ideology of this mixed language, as obviously shown by these few instances, is not unclear. Should *a-mu* in the first word be 'noble' and the seventh word be *ho-lang*, the ideology would be Mōn-Taïc, so far as shown by the indices  $\frac{1}{2}$   $\frac{3}{4}$  6. The last indice is exemplified in the five words alluded to above, which I find in Dr. Edkins'<sup>3</sup> lists, without reference of any kind as to which Chinese authority he was indebted for them: Elder brother,<sup>4</sup> *hwai*; drink wine, *shan kan*; eat rice, *shan ü*<sup>5</sup>; eat flesh, *shan nan*; younger brother, *nung*;<sup>6</sup> younger sister, *kuei*; father, *pa*.

84. The KIH-LAO 玃 玃 in the centre and west of Kueit-

<sup>1</sup> *Han* is in Shan the class-article for houses with stories.

<sup>2</sup> Cf. Burmese *Yeh-ring*.

<sup>3</sup> *A Vocabulary of the Miao Dialects*.

<sup>4</sup> Cf. Blue Miao *nga*; Kih-lao *a-ku*; Miao Tung *a k'o*.

<sup>5</sup> Cf. rice—Tchung Miao *hau*; T'ung *heu*; Yao *hai*.

<sup>6</sup> Cf. Siamese *nung*.

chou, divided into a dozen of tribes,<sup>1</sup> and greatly mixed with the Lolos, speak a language<sup>2</sup> only known to us through a vocabulary, without numerals, of 87 words collected by the Chinese in N.W. Kueitchou,<sup>3</sup> and consequently limited phonetically by their narrow orthoëpy.

Out of 35 words which the respective vocabularies permitted me to compare, 16 prove to be connected with the Lolo, including six words in common borrowed from the Chinese, while 15 words out of 25 prove cognate to the Mōn languages, with mere regional differences.<sup>4</sup> The ideology, which has apparently been only slightly touched on, confirms the glossarial probability of its original Mōn connection. Adjectives follow their nouns: *chai liang*, 'millet'; *chai meu*, 'rice'; *chai mau*, 'glutinous rice'; *pu wa*, 'tiled house'; the genitive precedes its noun: *kia kung*, 'mother's father'; *kia p'o*, 'mother's mother'; the object follows the verb: *nanghi*, 'eat rice'; *nang ya*, 'eat flesh'; *tsang mei*, 'ride (a horse)'; *ti T'AI*, 'light a fire'; etc. These instances give 1 4 6 as ideological indices;<sup>5</sup> the position of the subject in relation to the verb is not exemplified. Class-articles are used: *a+* before the words of relationship; *kai+* before the names of parts of the body, and also before other words; none appears for the living beings, and the system has remained either undeveloped or has been thrown into disorder.

85. The 黑苗 *HEH MIAO* 黑苗, or 'Black Miao' tribes, so called from the usual colour of their garments, are scattered all over the province of Kueitchou; the greater number of them were subdued in 1735, and those who, still independent not many years ago, were called *Seng Miao* 生苗, or Raw, *i.e.* untamed or independent Miao, used to be found in the western part of the same province. Their language is known only through Chinese sources, which give us a few

<sup>1</sup> Cf. *Miao Man hoh tohi*, bk. iv. ff. 9-10.

<sup>2</sup> At P'ing yuen.

<sup>3</sup> And published from the *Miao fang pei lan*, by Dr. Edkins, *o.c.*

<sup>4</sup> The pronouns, *wei* 'I,' *mu* 'thou,' *ngo*, *kai* 'he,' are Mōn.

<sup>5</sup> As the ideological indices of the Lolo class are 1 4 5 8 III., the alteration of the second indice is most probably a result of Chinese influence (1 3 6 8 VI.).

isolated words collected at first by officials,<sup>1</sup> and afterwards a small vocabulary of 120 words.

The isolated words are the following :

*Ah-mei*, 'woman.'

*Ma-lang-fang*, 'a bachelor's house,'<sup>2</sup> by the Pah-tchai tribè.

*Tu-tu*, 'an embroidered square on the stomach.'<sup>3</sup>

*Lo-han*, 'unmarried man,' by the Tsing kiang tribe.

*Lao-pei*, 'woman,' by the same.

*Mei-niang*, 'wife,' by the 洞 tribe.<sup>4</sup>

*Tung-nien* 'those of same name.'

*Ma-lang*, 'youngsters.'<sup>5</sup>

These words require a few remarks, as they present some inconsistency resulting from the broken and intermingled genealogy of all these tribes.

*Ah-mei* 'woman,' and *mei-* in *mei-niang*, 'wife,' are similar to the Siamese *me* 'mother, wife,' and to the Laocian *ime* 'mother,' while *mei-niang* has already appeared as proper to the Pan-hu race (§ 73). *Ma-lang fang* is said to be literally 'young men's house,' so that we have here a Chinese word, *fang*, and a pre-position of the genitive.

86. The larger vocabulary which has been published by Dr. Edkins is instructive. There we find some of the same words as those above quoted: for instance, *ami*, 'mother'; *tung nien*, 'friend.' There are two class-articles, or determinative prefixes: *ta-* for animals, and *kuo-*, *ho-*, *ha-*, *a-*, for all that is human. *-pei* or *-pa* in the above *lao-pei*, 'woman,'

<sup>1</sup> *Miao Man hoh tchi*, iv. 6.

<sup>2</sup> As among the Tsing Tchong Kia, the Huang and Nung tribes, all belonging to the Mōn-Taic stock. Among the Heh Miao the custom is peculiar to the *Pah-tchai* tribe only. The latter's name is written in the Chinese documents with two symbols meaning the 'eight stockades,' which is the name of a place probably derived from the name of the tribe, and in which transcription we may see nothing more than a foreign graphical folk etymology. The name *Pah-tchai* is apparently cognate with the Siamese *p'u tchai* (Pallegoix, *Dict. Ling. Thaï*, pp. 180, 587), meaning 'the ancients, grandees.' As to the practice of the Bachelor's house in every village to stay at night, it is well known in India; there we find the *dekachang* of the Garos, the *dhangar bassa* of the Bhuiyas, the *dhunkuria* of the Oraons, and also among the Paharias-Malers, the Gonds, the Kandhs, etc. Cf. Col. E. D. Dalton, *Ethnology of Bengal*, pass.

<sup>3</sup> Cf. § 70 n. 3.

<sup>4</sup> Luh Tze-yun, *T'ung k'i sien tchi*, f. 20.

<sup>5</sup> *Ibid.* f. 20v.

and in *te-p'a*, 'daughter,' seems to be a feminine word of gender. The numerals are Mōn. *Tchim* NUNG, 'eat RICE,' *tam* NEI, 'carry water,' *lieu* PU 'ascend a HILL,' *pe* TEU 'light A FIRE,' indicate the position of the object after the verb. *Ha-mei-la*, 'first day of the month,' where *ha* is 'first' and *la* 'month,' shows a pre-position of the adjective and a post-position of the genitive. The adverse position of the genitive exemplified in *ma-lang fang* is also evinced by other instances, so that the ideology of the language is hybridized. The indices are  $\frac{1}{2}$   $\frac{3}{4}$  6 0. The position of the subject is not evidenced.

87. The YAO MIN 獠民 tribes inhabiting the mountainous region of the N.E. Kuang-si and N.W. Kuangtung provinces, in the conterminous prefectures of Kuang-yuen and Lien-tchou, speak a mixed and hybrid language. We have as sole data a vocabulary of 65 words from Chinese sources, and extracted from the *Kwang si t'ung tchi*<sup>1</sup> as follows:

I. OBJECTS IN NATURE. Sky, *ngang*; moon, *t'a*; star, *kang*; wind, *k'ang*; clouds, *kia ling*; earth, *lie*; road, *kwo*; fire, *tan*.

II. MAN AND FAMILY. Man, *kuei*; father, *pa*; mother, *ma*, *man*; father's father, *pan*; father's mother, *pan man*; father's elder brother, *pi*; elder brother, *lan pa*; younger brother, *lan ti*; husband, *kinan*; wife, *a*; elder sister, *ko*; younger sister, *liau kuei*; son, *tang*; daughter, *pi*; grandson, *tang sheng*; wife's father, *ta*; wife's mother, *tu*; wife's elder brother, *liau shu*; wife's younger brother, *tang shu*.

III. METALS. Silver, *yen*.

IV. ANIMALS. Fowl, *kiai*; pig, *mien*; dog, *liang*.

V. PARTS OF THE BODY. Hair, *pian pi*; eyes, *tsi kang mien*; ears, *tsi kia pa*.

VI. FOOD, EATING. Wine, *tieu*; rice, *hai*; flesh, *yen yen*; vegetables, *ts'ai*, *wei*.

VII. IMPLEMENTS, CLOTHING, ETC. Table, *t'ai tau*; bedstead; *t'ai tsung*; stool, *t'ai hiai*; clothes, *au*; petticoat, *teng li*.

<sup>1</sup> A Statistical Account of the Province of Kuang-si, in Dr. Edkins, *The Miautsi*.

VIII. AGRICULTURE. Grass, *wu*.

IX. PRONOUNS. I, *ye*; thou, *meu*.

X. NUMBERS. 1, *ki*; 2, *i*; 3, *kan*; 4, *si*; 5, *wu*; 6, *liang*; 7, *hwo*; 8, *ping*; 9, *kung*; 10, *shi*.

XI. VERBS. Drink, *hau*; eat, *nang*; sleep, *pei*; die, *t'ai*; bury, *y*.

XII. SENTENCES. Eat rice, *yen nun*; take a wife, *shau ling*; marry out a daughter, *liau pi*; have a son, *tung tang*; to face the fire, *lo tau*.

88. The glossarial affinities are composite; out of 55 words, 14 or one-fourth are Taïc, and their nearest cognates are in the Seng Miao, Tchung Miao, Kih lao, etc., dialects. The next elements of importance in the vocabulary are Chinese and Tibeto-Burmese. The numerals 1, 2, 3, are similar to those of the Nagas of N.E. India, Khari, Namtang, and Tablung tribes; 4, 5, 10 are simply Chinese; 6, 8, and 9 are alterations from the same stock nasalized.

The pronouns are Mōn. Only slight traces of class-articles.

The ideological indices which can be detected are 1, 4, 6. The genitive precedes, and adjectives follow their nouns, and the object follows the verb.

#### XI. THE PRE-CHINESE ABORIGINAL MŌN-KHMER DIALECTS.

89. From internal evidence, which agrees with the foregoing facts, the ancestors of the language and civilization of the Annamites, and partially also of their race, must be sought for in Central and Eastern China. We hear from history that the former population of the south, between the Kuangtung province and Tungking, both inclusive, was generally displaced by, or intermingled with, half a million of colonists drawn chiefly from the region of modern Tchekkiang and its west, by Jen Hiao in 218 B.C.

90. The traditions set forth at the beginning of the Annamite history, however completed they may have been subsequently, conceal under a native dress, several proper names which read in Mandarin Chinese turn out to be

familiar to us as belonging to Chinese heroes and to the aforesaid region of Central China and the South. We can only allude here to the matter which we have treated at length in *China before the Chinese*, where we have shown as a great probability that they date from the beginning of the Chinese Empire, end of the 3rd century B.C. *Kinh-vuong vuong*, in Mandarin *King-yang wang*, or 'King of King-yang,' the name of their first legendary king, is borrowed from *King-yang*, the name of a locality in proximity to the capital of the Ts'in Empire, *Kuan*, now Si-ngan in Shensi. He is reported to be the son of a Chinese Prince by a girl of the race of immortals (the race of Pēng or Pan-hu), near the *ngu lanh*, Mandarin *Wu-ling*, otherwise the 'five mountain ranges,' a name given to the mountainous southern boundary of the new Empire. The same prince married a wife from *Dong dinh quan*, Mandarin *Tung ting kiun*, otherwise province of the Tung ting lake (in Hunan, N.), and belonging to the dragon, otherwise the Lung race, well known in the non-Chinese ethnology of the country. The king Lak-long, issue of this union, was the first of a series of eighteen rulers, the last of whom ended in 257 B.C. At the rate of twenty-five years a reign, the highest average possible, these speculative data lead to *circa* 800 B.C. as the probable date of these beginnings, which therefore would have taken place when the state of Ts'u in Hupeh and Hunan S. was in full prosperity.

91. The boundaries of the kingdom of these early Annamese rulers were, according to tradition, on the east the sea, on the north the *Tung ting* lake, on the west *Pa* and *Shuh*, both names for Szetchuen. The second dynasty goes by the name of *Thuc*, in Mandarin *Shuh*, the name of Szetchuen, with one ruler whose reign of fifty years ended in 202 B.C., when the third dynasty begins. The latter is no less than that founded by a successor of Jen Hiao, Tchao T'o, a rebel Chinese general who established his sway all over the maritime provinces of the south, extending from Fuhkien to Tungking; it lasted with five rulers until 112 B.C., when it submitted to the Chinese dominion, which, however, was merely nominal in some parts, and not at all established

on the east. It was recognized in Tungking from that date, with the exception of three years (39–42 A.D), until 186 A.D., when a native king, *Si-nhip*, ruled for forty years. It was this king who introduced the Chinese literature, and prohibited the use of the phonetic writing hitherto employed by the Annamites.<sup>1</sup>

92. Two languages are used in Annam. One employed by the literati only is pure literary Chinese,<sup>2</sup> with the old sounds of the Ts'in period attached to the written characters.<sup>3</sup> It is the Sinico-Annamite, this very dialect, which, with a necessary allowance for decay and self-divergence, rightly deserves the qualification of the most archaic of the Chinese dialects.<sup>4</sup>

93. It is a curious fact that its existence was not, in the minds of many scholars, separated from that of the other language, the vernacular Annamese or Cochin-Chinese, which belongs, as recognized by John Logan, and though full of Chinese idioms, to the same family as the Mōn or Peguan.<sup>5</sup>

The Annamite has been largely studied, and numerous are the grammars and extensive vocabularies of this language.<sup>6</sup> We need not enter here into details, and it will be sufficient to state that the ideological indices of the Annamite are 2 4 6 8 VI.

<sup>1</sup> On this writing, cf. *Beginnings of Writing*, i. 44.

<sup>2</sup> A short grammar of this language is given in *Notions pour servir à l'étude de la langue Annamite*, J. M. J. (Tan dinh, 1878), pp. 277–297, and all through the work.

<sup>3</sup> Cf. the foregoing § 54.

<sup>4</sup> A convenient list has been made of these sounds: *Prononciation figurée des Caractères Chinois en Mandarin Annamite*, d'après le manuscrit original du P. Legrand de la Liraye, Saigon, 1875, Collège des Stagiaires, 420 pp.

<sup>5</sup> *Ethnology of the Indo-Pacific Islands*, part ii. ch. vi. sect. 2. *The Mōn-Annam Formation*, pp. 152–183, in *Journal of the Indian Archipelago*, n.s. vol. iii. 1859.

<sup>6</sup> Grammars and dictionaries, combined or separate, have been published as follows: Grammars—Alex. de Rhodes, 1651; Taberd, 1838; La Liraye; De Grammont; G. Aubaret, 1867; Tsuong-vinh Ky, 1867–1884; (J. M. J.) 1878. Dictionaries—De Rhodes (with Grammar), 1651; Pigneaux Taberd, 1838–1877; Morrone, 1838; Aubaret (with Grammar), 1867; (J. M. J.), 1877; Des Michels, 1877; Ravier, 1880. Dialogues have been published by Ah. des Michels, 1871; Potteaux, 1873. Scientific notices have been written by W. Schott, *Zur der Beurtheilung der Annamitischen Schrift und Sprache*, in the *Abhandl. d. k. Akad. d. Wiss.* Berlin, 1855; L. de Rosny, *Notice sur la langue Annamite*, Paris, 1855; Abel des Michels, Professor of Annamite in Paris, *Les six intonations chez les Annamites*, in *Revue de Linguistique*, Paris, 1869; *Du système des intonations chinoises et de ses rapports avec celui des intonations Annamites*, in *Journal Asiatique*, Paris, 1869, etc. I leave aside numerous publications on the literature.



94. Three writings are now used in Annam. 1) The *chu' nhu* 字儒, pure Chinese characters are used only by the literati; 2) the *chu' nom* 字喃, proper only to the Annamite, are compound characters made of two Chinese symbols, one ideological mute suggesting the class of objects, and another phonetic answering to the vernacular sound to be rendered, their total amounting to some nine hundred; 3) the *chu' quoc ngu* 字國語, the Roman characters adapted to the transcription of the language by the early European missionaries.<sup>1</sup> As the Annamite is spoken southwards as far as Lower Cochin-China, three dialects, chiefly distinguished by variants of pronunciation, are recognized, and cause a great deal of misunderstanding as to the phonetic value of the aforesaid quaint spelling in Roman characters. The older pronunciation is that of the north.

95. The PALOUNGS, in Chinese *Po-lung* 勃弄, speak a language of the Mōn-Talaing family. In the seventh century (*circ.* 650 A.D.) they were settled in Yunnan N.W., and were for a short time, after a violent struggle, subdued by the Chinese. In the following century they were conquered by the Shan Kingdom of Nantchao. They are now further south, forming a part of the hill population between Bhamo and Yung-tchang, and also along the Shwaili river. We have two vocabularies of their speech; one of 200 words collected in 1858 by Bishop P. A. Bigandet,<sup>2</sup> which examined by John Logan,<sup>3</sup> permitted this great scholar to recognize the Mōn-Annam relationship of the language. Another vocabulary of 168 words was collected by Dr. John Anderson<sup>4</sup> at the time of his expedition in S.W. Yunnan. The latter list of words is less saturated with Shan words than the preceding. The indices of its ideology are 2 4 6 8 VI., which confirms the glossarial evidence.

<sup>1</sup> On the advantages and disadvantages of these writings, vid. an interesting paper by M. Landes, *Notes sur le Quoc ngu*, pp. 1-22 of *Bulletins de la Société des Etudes Indo-Chinoises de Saïgon*, 1866.

<sup>2</sup> *A Comparative Vocabulary of Shan, Ka-Kying and Pa-laong*, in *Journal of the Indian Archipelago*, n.s. vol. ii. pp. 221-229.

<sup>3</sup> *Notes on Pa-laong*, *ibid.*, pp. 233-236.

<sup>4</sup> *A Report on the Expedition to Western Yunnan* (Calcutta, 1871), pp. 400-409. Reprinted in his book, *Mandalay to Momiën*, pp. 464-473.

## XII. THE PRE-CHINESE TAI-SHAN ABORIGINAL LANGUAGES. FORMATION.

96. The political unity and the social activity of the great native state of Ts'u in former Central China, previous to the foundation of the Empire, and south of the various Chinese states, have exercised a great influence on the several uncouth languages spoken there. They have produced forcibly a tendency to uniformity, which has left traces on all the languages and dialects which have survived or have developed from the same nucleus until to-day. Seven centuries, between the ninth and the third century B.C., were the length of time during which this tendency was at work, and we cannot disregard its import, which cannot fail to have been a most serious one, should we not have found proof of the fact, nearly at every step in the present fourth part of this memoir.

97. We have seen in our foregoing §§ 31-33 that the language spoken in Ts'u was not a Chinese dialect. And the statement of Hiung k'ü, ruler in Ts'u from 887 to 867 B.C., saying: 'We are Man-y (*i.e.* aliens from the Chinese), and we do not bear Chinese names,'<sup>1</sup> is an unnecessary confirmation. The words quoted from Ts'u in the *Fang yen*<sup>2</sup> are easily identified with the Mōn and Taic-shan vocabularies in equal shares, when they are not simply altered Chinese. And the most frequent phonetic equivalent is that of *k* or *h* for a Chinese *l*, still existing in the modern languages.<sup>3</sup>

98. The linguistic formation which has been the most enhanced there towards its future achievement in the state of Nan-tchao (§ 103) is that of the Tai-Shan family, which had begun before the time of the establishment of the aforesaid state, wherever the linguistic elements which have entered into its composition had been led to intermingling. The Kareng elements were not unimportant in Ts'u, and there are reasons for believing that the first nucleus of this state

<sup>1</sup> *She-ki, Ts'u she kia*, bk. 40, f. 3v.

<sup>2</sup> Cf. §§ 42-52, above.

<sup>3</sup> Cf. § 55, above.

belonged to their group;<sup>1</sup> but it was soon left aside by the successive encroachments of that kingdom, where the Chinese and other Kuenlunic populations soon vied along with the Mōn tribes, and became pre-eminent, producing the result we have stated.

99. NGAI LAO 哀牢, some of whose descendants bearing the same name are still found in the S.W. of Annam, were ancient tribes of China. They owe their origin to an intermingling of races told in a legend which contains the two words, and two words only, that we know of their language.

100. In former times the *Ti*, *Mou* and *Tsiü* (tribes)<sup>2</sup> had their settlements in the mountains and forests of Szetchuen province. A woman of their race named *Sha-yh* 'Grain of sand,' who dwelt on the Lao mountain, came once to a fishing stream and was touched by a floating log. She became enceinte and gave birth to a child after ten months. Having borne ten sons, she plunged the piece of wood into the water, where it became transformed into a dragon which rose above the water, when *Sha-yh* heard the dragon speak thus in his dragon language: 'Where are the ten sons that were begotten by me?' Nine of the sons seeing the dragon became alarmed and fled. Only the youngest child, who was unable to leave, sat with his back to the dragon. The dragon therefore licked him. In the mother's *niao* (or Bird's) language 'back' is *kiu* and 'to sit' is *lung*; for which reason the boy was called *Kiu-lung*.<sup>3</sup> *Sha-yh* took *Kiu-lung* with her and went below the *Lung-shan* or 'Dragon mountain' where she settled. And later on, the other brothers elected *Kiu-lung* as their

<sup>1</sup> Cf. Terrien de Lacouperie, *The Cradle of the Shan Race*, p. 27.

<sup>2</sup> Yang shen, in his *Tien tsai ki*, i.e. Varieties about Tien (Yunnan), f. 6, makes one single name of man of these three names of tribes mentioned in the ancient *Shan hai King* and other works. *Tsiü* was an equivalent of the name of *Pa* for North Szetchuen. *Ti* and *Mou* are well-known ethnic names in the west of the same province and they are probably the antecedents of *Tai Mou* name given to the Shans of Yünnan.

<sup>3</sup> This account, beginning with the history of *Sha-yh*, is given in the *Hou-han shu*, bk. 116, *Si Nan Man tchuen*. A translation was made by Mr. A. Wylie, in *Revue de l'Extrême Orient*, vol. i. 1882; cf. pp. 230-231, but this great scholar, blind as he was already when he made his translation, could not read the Chinese text.

king because of his craftiness.<sup>1</sup> Subsequently at the foot of the Lao mountain<sup>2</sup> lived a man and his wife who gave birth to ten daughters. Kiu-lung and his brothers respectively took them for wives, and their posterity was numerous. Their descendants used to tattoo and paint their bodies with figures of dragons and wore coats with tails.<sup>3</sup> They multiplied extensively and branched off into numerous tribes and communities under the rule of smaller kings.

101. In A.D. 47 their King *Hien-lih*, who had with him six smaller kings, sent troops on bamboo rafts which floated southwards down the Kiang and Han rivers<sup>4</sup> on the Chinese frontier against the *Luh-to*<sup>5</sup> barbarians, who were easily subdued. But affairs changed for the worse, and in A.D. 51 Hien-lih and others led 2770 families of his tribe, comprising 17,659 individuals, to acknowledge the Chinese suzerainty and pay a yearly tribute. It was in the South West, however, that the Ngai Lao tribes had attained to the largest development, and that they had settled in the West of Yunnan, where their political existence was acknowledged as that of a feudatory state in A.D. 69.<sup>6</sup> In 76–78 A.D. they rebelled and advanced eastwards against the advanced posts of the Chinese in S. Szetchuen, but they were attacked by the Kuen-ming tribes allied to the Chinese and compelled to keep quiet, their king being slain in the struggle. We hear no more of them in Chinese records and they entered largely into the formation of the Nan-tchao state of Yunnan. At a certain period of the disintegration of this kingdom,<sup>7</sup> some

<sup>1</sup> This statement occurs in the extract from the *Hou Han Shu*, quoted in the *Tai ping yü lan* (a cyclopedia of 983 A.D.) bk. 786, f. 1–2. The Lung mountains here are most probably the Kiu lung range, which form the northern frontier of Szetchuen, and whose name is as usual connected with that of the people.

<sup>2</sup> The Lao mountain is identified with Kiueh ngan tang, Teh-ngan fu, in Hupeh, at the eastern extremity of the Kiu lung range mentioned in the previous note.

<sup>3</sup> Like the Pan-hu race, who, however, did not tattoo; this practice was in use in the maritime provinces of Kiangsu, Tchekkiang, Fuhkien, and still among the Laocians and Burmese. The Annamites have given it up since A.D. 1293.

<sup>4</sup> This statement shows that their or at least some of their central quarters were then in the Kiu lung mountains, as stated above.

<sup>5</sup> Cf. *Leu-tai*, self name of the Pa-y shans. The Lok-tai of the Siamese, § 113.

<sup>6</sup> Their general chief was Liu Mao, with 77 chieftains; they formed 51,890 families, comprising 553,711 persons.

<sup>7</sup> Probably about 899 A.D.

of them moved southwards, and during more than four centuries (A.D. 1048—1427) they proved most obnoxious neighbours to the Annamites.<sup>1</sup> Their name and probably a portion of this population are still in existence west of the Annamese province of Thanh hoa.<sup>2</sup>

102. The foregoing information, lengthy as it is, was necessary to explain the actual standing of the Ngai-Lao in history, and as an instance of the fate of many other populations who have migrated in full or in part to the south, into the Indo-Chinese peninsula. The two words quoted in the legend which has grown out of them are the sole remnants we possess of their language. They are an attempt by themselves to explain in their own tongue a name of their mythical ruler which he had derived from the region where he was settled. This name was *Kiu-lung*, which, as I have shown elsewhere,<sup>3</sup> is a variant of that of Kuenlun, and was applied by earlier populations to anything lofty. It has travelled far and wide, from Formosa to the Malay peninsula, with the migration of populations. The parentage of the Ngai-Lao is pretty well shown by all their particulars to be Taïc, and the evidence of their language, so far as exhibited by the two words above quoted, confirms this plainly. *Kiu* 'back' is still existing in the Tsing Miao *kiau kie*, where *kiau* is the class-article; *lung* 'to sit' is the Tchong Miao *lang*, the Siamese *nang*, the Shan *nang*, with the same meaning. Besides this scanty data, we find some more in their later history, as we shall see directly.

103. Under the heading of NAN TCHAO 南詔,<sup>4</sup> we have a few words casually quoted in the Chinese historical notices of this state of former Yunnan.

*yuén*, self royal pronoun (cf. Siamese *ku-eng*, I myself).  
*tchang*, the servants as called by the king (cf. Siam. *tam*, humble).

<sup>1</sup> Cf. P. J. B. Trüông-Vinh-ky, *Cours d'histoire Annamite* (Saïgon, 1875-1879, 12mo.), vol. i. pp. 58, 93, 96-98, 102, 105, 178, etc.

<sup>2</sup> *Hoang Viet dia du chi* (Official Geography of Annam, 1829), vol. ii. p. 19.

<sup>3</sup> In *The Science of Language, chiefly with reference to S.E. Asia* (in the press).

<sup>4</sup> Or 'Southern Prince.'

*tsing ping*, mandarins of the first rank (cf. Siam. *hsong*, to conduct ; *p'ou*, army).

*shwang*, a territorial division.<sup>1</sup>

*shwang*, land measure=5 *meu*, Chinese.

to *shwang*, governor of three provinces (cf. Siam. *tahan*, officer).

*tsong-so*, chief of 100 families (cf. Siam. *tang-chu*, an honorary title).

*tchi jen kuan*, chief of 1000 families.

*tu to*, chief of 10,000 families.

*tsia-tu*, one of the forty-six governors.

*kien*, circumscription (cf. Siam. *kwen*).

*tchao*, prince (cf. Siam. *tchao*).

*shan p'o to*, great peace (cf. Siam. *sangat*, quiet).

*piao-sin*, title assumed by the king in 800 A.D. (cf. Siam.

*p'aya*, governor ; *tan*, just ; *san*, court of justice).

*ta-yong*, elder brother.

*Ta-li*, name of a large lake (cf. Siamese *t'a le*, sea) in Western Yunnan.

With due allowance for the ten or twelve centuries which have elapsed since these words have been written, and the limitation of the Chinese transcription, the glossarial affinities show the language to be thoroughly Taïc. The two ideological indices visible, 2 4, point to the same conclusion.

104. The social and political concentration and activity of the state of Nantchao, lasting several centuries, have been after the similar phenomena of the state of Ts'u in Central China, the most important factors of the remarkable unity of the Taïc family of languages. The *Nan tchao* was one of the six states, or *Luh tchao*, which existed in the west of Yunnan after the Christian era ; five of them consisted of Lao or Laocian tribes, the sixth being Moso. They were successively subdued by one of them, Muong she tchao, which grew into a powerful state from the sixth to the end of the ninth century : though reduced in importance,

<sup>1</sup> Cf. however Siamese *sen*, a measure of 20 fathoms or 120 feet ; while the *shwang* would be a measure of 735 yards.

and disturbed by the intermingling of tribes of other stocks, it lasted under the name of the Kingdom of Tali until its submission by the Mongols at the end of the thirteenth century.

### XIII. THE PRE-CHINESE TAI-SHAN ABORIGINAL DIALECTS.

#### a) *Unmixed and Mixed.*

105. The dialect of the TSING MIAO 青苗 or 'Blue Miao,' who inhabit the centre and W. of Kueitchou,<sup>1</sup> is only known through a vocabulary of 195 words formerly compiled by Chinese in the south-west of the province.<sup>2</sup> From European sources we learn that their language in the prefecture of Kuei-yang has eight tones.<sup>3</sup>

The numerals, the pronouns, and a large proportion of the words show that this dialect belongs to the Mōn group. Determinative prefixes are largely used, such as *le-* for anything flat, *ti-* for anything pointed, *lun-* for round things, *te-* for animals. The ideological indices exemplified in the list of words are 2  $\frac{3}{4}$  6 0.

106. A list of 90 words compiled by the Chinese is all that we possess of the dialect of the AN-SHUN MIAO 安順苗,<sup>4</sup> namely, the Miao who inhabit the prefecture of An-shun in the centre west of the province of Kuei-tchou.

The affinities are Mōn-Tai, with a decided leaning towards the Tai, as shown by the numerals and the pronouns, which evidently belong to this family. As in all the other Miao vocabularies, there has been a not-unimportant absorption of Chinese and Lolo words. The use of determinative prefixes is revealed by the known *tu-* before the names of animals. Ideological indices, 2 4 6 0.

107. The TCHUNG-KIA TZE 狛家子, also TCHUNG MIAO,

<sup>1</sup> *Miao Man hoh tchi*, iv. 4.

<sup>2</sup> Extracted by Dr. J. Edkins, in his *Vocabulary of the Miao Dialects*, from the *Hing-y fu tchi*.

<sup>3</sup> Rev. Brounton, in *China's Million*, 1883, p. 62.

<sup>4</sup> In the *Hing-y fu tchi*, and translated by J. Edkins in his *Vocabulary of the Miao Dialects*.

or Y-JEN, whose own name is *Pu-y*,<sup>1</sup> speak a Tai language so closely connected with the Siamese that Mr. Abrand, a missionary who had resided in Siam, was soon enabled without great difficulty to understand them in Kueitchou. The Chinese notices about them state that they migrated northwards from the region of *Yung*, S. Hunan, in the eleventh century.<sup>2</sup> On the other hand, their traditions say that their ancestors were *originally* from the Kiangsi province (E. China), and they have kept in great respect the memory of Ma Wang.<sup>3</sup> The latter apparently refers to the same migration as that reported by the Chinese, but taken from a more eastern point of departure, where the two provinces are conterminous. They are now in scattered settlements over four prefectures of Kueitchou province, and also in the north of Kuangsi.

108. We are indebted to the missionaries who have furnished the notes with which Mr. E. Lasserter has written the article of the *Missions Catholiques*, quoted in the footnotes, for some grammatical information on the language of those of Kueitchou, and to Deka in *Notes and Queries on China and Japan*<sup>4</sup> for eight words of those settled in Kuangsi, whom he calls *Tchung tze*.

<sup>1</sup> E. Lasserter, *De quelques tribus sauvages de la Chine et de l'Indo-Chine*, in *Les Missions Catholiques* (Lyon, 4to.), 1878, t. x. p. 308.

<sup>2</sup> At the time of the five dynasties (A.D. 907-959), when *Ma yn* was king of *Tsu*, they migrated from the government of *Yung* (*Yung kuan*). Cf. *Miao Man hoh tchi*, bk. iv. f. 1. The localization of *Yung kuan* is not identified, but the connection of *Ma yn* as the cause of the migration may aid in the solution of this little geographical problem. *Ma yn* ruled over *Hu-nan* as king of *Tsu* from A.D. 908 till 951; and in A.D. 928 he successfully attacked King *Nan* or south of King (S. Hupeh), and in A.D. 941 the *Mān* of *Ki tchou* (N.W. Hunan) were pacified. His rule had nothing to do south of the *Mei-ling* and *Nan ling*, where the southern *Han* dynasty was established (A.D. 917-971). Therefore, as the migration of the *Tchung kia tze* happened during and under *Ma yn*'s rule, they must have crossed westwards along N. of the mountain ranges, S. of Hunan; and *Yung kuan*, sometimes written also *Yung yng*, must not be mistaken for *Yung tchou*, now *Nan ning fu*, in S. Kuangsi. On the wars made by *Ma yn*, and the dates, cf. *Li Tai Ti Wang nien piao*, *Wu tai*. *Luh tze-yun*, writing circa 1650, says in his *T'ung k'i sien tchi*, f. 2 (*Shwuh ling* collect. bk. 29), that *Ma yn* drove away these people until *Tching-tu* in *Sze-tchuen*.

<sup>3</sup> "La famille du martyr Jerome Lou de Mao Keou prétend posséder la table généalogique de ses aïeux depuis l'époque de leur émigration du Kiangsi au Kongtcheou." E. Lasserter, *De quelques tribus sauvages de la Chine et de l'Indo-Chine*, in *o.c.* 1877, t. ix. p. 149.

<sup>4</sup> *Spoken Language of the Miao tze and other Aborigines*, in N. and Q., Hongkong, 1867, vol. i. p. 131.



The words are the following :

- 1) *no mung* 'pork.'
- 2) *to ma* 'dog.'
- 3) *to wai* 'ox.'
- 4) *to pit* 'duck.'
- 5) *to mo* 'pig.'
- 6) *to ki* 'chicken.'
- 7, 8) *kan ngai* 'eat rice.'

The words 2, 5, 6, and 7 are of Siamese parentage ; the categorical prefix *to* needs no comment, and as *kan* of *kan ngai* means 'eat,' the object follows the verb.

109. The missionary notice says that in *Tchung Kia* the adjective and the genitive follow the noun, unlike the Chinese, and like the Siamese and Annamite. It has no declensions nor conjugations, and this usual statement of persons unfamiliar with comparative philology goes on with the also usual mis-statement that the same word may be noun, adjective, verb, etc. ; the position of the words in the sentence and the use of particles determinate the conditions of space and time of the action. There are tones and accents which diversify words otherwise apparently the same. In *Tchung kia* frequent use is made of categorical prefixes, such as :

*Tu-* for living beings : *tu wen* 'man,' *tu-kai* 'fowl.'<sup>1</sup>

*Dant-* or *Da-* for objects : *dant-tcho* 'table.'

*Leg-* or *lec-* for all that is born from, or produced : *leg sai* 'a boy,' *leg beng* 'a girl.'

*Pu-* for reasonable beings : *Pu-ha* 'the Chinese,' *Pu-yak* 'the brigands,' *Pu-y*, 'themselves.'

*a-* for the proper names.<sup>2</sup>

110. Besides these data, there is a vocabulary of Chinese origin,<sup>3</sup> of 234 words, compiled in the S.W. and S.E.

<sup>1</sup> Which Deka writes *to ki*, as we have seen ; in Siamese *tua kai*, so says the notice ; in the vocabulary of Chinese compilation, *tu kai*.

<sup>2</sup> Cf. E. Lasserter, *o.c.* p. 186.

<sup>3</sup> It is one of the vocabularies given by J. Edkins, *Vocabulary of the Miau Dialects*, from the *Hing-y fu tchi*.

of the province of Kueitchou, which agrees with all the above statements, without however furnishing any other basis for extending our knowledge of the ideological indices of this important language beyond 2 4 6 0.

111. The T'U-JEN 土人, whose settlements extend from the east and centre of Kueitchou to the west of Kuang-si provinces, also speak a Taïc language.<sup>1</sup> We have a short notice and a vocabulary of thirty-three words from the same source as the data about the Tchung-kia, whose original speech may have been strongly influenced by them. The Chinese notices say nothing of former residences, and their name means properly 'aborigines' in its Chinese garb; so far it is not an ethnic, and may have no other signification than the relative antiquity of residence of these tribes with reference to that of the others more recently arrived. Here is the vocabulary with its French spelling, and the comparisons of Siamese made by the same author:<sup>2</sup>

father	<i>tou-peu</i>	Siamese	<i>pho.</i>
mother	<i>tou-mei</i>	,,	<i>me.</i>
son	<i>tou-lak</i>	,,	<i>luk.</i>
daughter	<i>lak-sao</i>	,,	<i>luk-sao.</i>
man	<i>oug-hon</i>	,,	<i>ong- or khon-manut.</i>
woman	<i>lak-mei</i>	,,	<i>mia.</i>
male	<i>tou-tak</i>	,,	<i>toua-phu.</i>
female	<i>tou-mei</i>	,,	<i>toua-mia.</i>
house	<i>an-loun</i>		
earth	<i>thomh</i>		
water	<i>nam</i>	,,	<i>nam.</i>
fire	<i>foi</i>	,,	<i>fai.</i>
wind	<i>lom</i>	,,	<i>lam.</i>
heaven	<i>au-boën</i>		
dog	<i>tou-ma</i>	,,	<i>tou-ma.</i>
cat	<i>tou-meou</i>	,,	<i>tou-meou.</i>
tree	<i>keu-may</i>	,,	<i>tou-mai.</i>
rice	<i>hao</i>	,,	<i>khao.</i>

<sup>1</sup> *Miao Man hoh tchi*, bk. iii. f. 3r, iv. f. 9v.

<sup>2</sup> E. C. Lasserteur, *o.c.*

bamboo	<i>keu-may</i>	Siamese	<i>mai-phai.</i>
hand	<i>au-moy</i>	„	<i>mu.</i>
foot	<i>an-ten</i>	„	<i>tin.</i>
one	<i>yt</i>		
two	<i>ngioi</i>		
three	<i>sam</i>	„	<i>sam.</i>
four	<i>soi</i>	„	<i>ti.</i>
five	<i>ha</i>	„	<i>ha.</i>
six	<i>lok</i>	„	<i>ok.</i>
seven	<i>tsit</i>	„	<i>chet.</i>
eight	<i>pet</i>	„	<i>pet.</i>
nine	<i>koou</i>	„	<i>kao.</i>
ten	<i>chip</i>	„	<i>sip.</i>

112. The numerals are Chinese like in Siamese, where, however, the first two were preserved from the older state of the language.<sup>1</sup>

Adjective and genitive come after their noun, as in Siamese. Nothing is said of the position of the subject, nor of the object in relation to the verb, except that the construction of the sentence is analytical, as in French. Only a few names can be used separately without prefixed class-articles, such as :

*tou-*, as in Tehung-kia, Pan-y, Yao-jen, and cognate languages.<sup>2</sup>

*ong-* for 'men,'<sup>3</sup> the significance is precise enough to save the use of the word *hon* 'man;' for instance, 'how many men' *moi ka lay ong*, where *hon*, which ought to come at the end of the sentence, is dropped because the article is sufficient and does not permit of any misunderstanding.

*mak-* for 'fruits.'

*an-* for 'objects.'<sup>4</sup>

*ty-* for 'woodwork.'<sup>5</sup>

<sup>1</sup> Cf. *infra*, § 117.

<sup>2</sup> In Siamese *tua*, in Shan *to*.

<sup>3</sup> In Siamese *onk*.

<sup>4</sup> In Shan *an*.

<sup>5</sup> In Shan *hsik*.

The *Tu-jen* language, says the missionary, gradually mingles with those of the Tchung-kiä and of the Miao-tze.

The construction is similar to that of the French, whence the indices 2 4 6 8 VI.

113. The PAI-Y<sup>1</sup> so called are now chiefly met in the south and west of Yunnan, where their name has become the generic appellative of the Shan tribes still living there. They are undoubtedly, with such transformations in race and language as have resulted from subsequent interminglings, the descendants of the old Pa 巴 people of Eastern Szetchuen and Western Hupeh, known to the Chinese since 1970 B.C., when 'a Chinese envoy was sent to them to preside over litigations.'<sup>2</sup> The link can be traced through ages, and has never been obliterated.

114. We know nothing of their original language, as no specimens have been preserved. We only know it from a recent document. It is a vocabulary compiled by the Chinese. The teaching of this language along with that of the *Pah peh sih fu*,<sup>3</sup> another Shan dialect, was added, after 1644, to those previously taught<sup>4</sup> at the Translatorial

<sup>1</sup> Their name is variously written in Chinese now-a-days 擺伊, 百彝, 北彝, 贊夷, 白夷, etc. It ought to be written 巴夷.

<sup>2</sup> *Tchuh shu k'i nien*, Ti k'i, 8th year.

<sup>3</sup> 八百媳婦, lit. 'eight hundred wives,' so called, say the Chinese, from the fact that their *Tu-yu* or chief had this number of wives, each of them having a separate encampment. They use to tattoo flowers and birds between the eyebrows (cf. Luh Tze-yun, *T'ung k'i sien tchi*, f. 7v). The legend may have resulted from the name, in its Chinese form, and this form may have been a play made by the Chinese in transcribing a foreign name. Mr. Ney Elias, in his *Introductory Sketch of the History of the Shans in Upper Burma and Western Yunnan*, Calcutta, 1876, p. 3, supposes them to be Karens, but the specimen of their language which has come to us, along with that of the Pai-y, goes against this view, as it is that of a Shan dialect. The following list shows it plainly: *fa*, heaven; *mo*, cloud; *lie*, sun; *leng*, moon; *huan*, smoke; *faling*, cloud's colour; *falang*, thunder; *fen*, rain; *naotchanglung*, polar star; *nao*, star; *lukkie*, hail; *lun*, wind; *famie*, lightning; *mokoun*, cloud; *meinung*, snow; *meikan*, ice; *nankang*, dew; *mei*, hoar frost; *lang*, rainbow; *nam*, water; *menam*, river; *menamfa*, river of heaven or milky way; *se*, spirit; *pi*, devil; *lai*, mountain; *lin*, stone; *na*, field; *pahmai*, forest; *nung*, sea; *lin*, earth; *menamkung*, lake; *pulatchao*, king; *pi*, elder brother; *mong*, younger brother; *luk*, son; *lu*, head; *na*, face; *du*, eyes; *leng*, red; *lu om*, blue; *hien teng*, green; *tchau*, white; *don*, black; *ngo*, go out; *mao*, go in; *mi*, have; *mau mi*, not to have, etc.

<sup>4</sup> These were the Jutchih, Mongolian, Tibetan, Sanskrit, Bokharan, Uigur, Burman, and Siamese. Cf. Abel de Rémusat, *De l'Etude des langues étrangères chez les Chinois*. Paris, 1811, p. 9 sq.; and Terrien de Lacouperie, *Beginnings of Writing*, §§ 109, n. 3, and 175.

Office (of Peking), which had been established under the Ming dynasty in 1407 A.D. About 1696, by order of the great Emperor Sheng tsu Jen, or K'ang hi, a large work in sixteen or seventeen volumes was published, giving the vocabularies of eight of these languages, leaving aside the Jutchih and the Mongolian. Père Amiot, the celebrated Jesuit at Peking, obtained a copy of this work, which he sent to Paris, with a Latin translation and a transcription of the vocabularies from the Chinese, written with his own hand next to each word. It is from this work<sup>1</sup> that the little we know of the Pai-y and Pah peh si-fuh dialects is derived.

115. The following list of Pai-y words shows the Shan character of the language,<sup>2</sup> and its close connection with that of the other dialect we have just mentioned: *fa*, sky; *mo*, cloud; *kangman*, sun; *leng*, moon; *lun*, wind; *lik*, hail; *fen*, rain; *falang*, thunder; *naotchang*, polar star; *nao*, star; *huan*, smoke; *molién*, clouds' colour; *famiáh*, lightning; *lung*, rainbow; *la*, snow; *mei*, dew; *mokung*, clouds; *nai*, you; *ku*, I; *meng*, thou; *men*, he; *po*, father; *ao*, father's elder brother; *luk tchai*, son; *nong tchai*, younger brother; *pi ning*, elder sister; *nong ning*, elder sister's husband; *hu*, head; *nu*, face; *t'ai*, eyes; *lu*, ears; *su*, mouth; *ting*, foot; *han*, gold; *ngen*, silver; *t'ung*, copper; *lyek*, iron; *hien-nai*, green; *pa*, white; *lien*, black; *lan*, wine; *kin k'ao*, eat rice; *yang*, have; *umyang*, not to have; *kanna*, before; *kanlang*, after; *kanseh*, left; *kanhoa*, right; *kanneng*, above; *kantao*, below, etc.

The above list exhibits all the well-known characteristics of the Tai-shan languages, i.e. a large proportion of Mōn and Kuenlunic words, especially of Chinese. But the only ideological indices illustrated are 2 4 6.<sup>3</sup> The Pai-y have a writing of their own, apparently connected with the old Ahom character. A MS. on slips of wood has lately reached the British Museum.

<sup>1</sup> Bibliothèque Nationale, MS. 986.

<sup>2</sup> Abel Remusat was mistaken when he stated (*o.c.* p. 12) that "les *Pi-i* et *Pa-pe-tsi-fou* sont des dialectes plus ou moins corrompus de la langue parlée des Chinois."

<sup>3</sup> Cf. my *Beginnings of Writing*, § 175.

116. Numerous tribes of the Tai-shan race have migrated early out of the present S. W. boundaries of the Chinese empire. Their first chief seat was at Muanglong, on the Shweili river, near the modern borders of Yunnan S. W., under the command of a leader named K'ullyi. This fact, which is recorded in a Shan chronicle preserved in Manipur, coincides in a most remarkable manner with the southern advance of the Ngai-Lao in the first century before 77 A. D., reported in the Chinese annals of the After Han dynasty.<sup>1</sup> We cannot follow them in their subsequent development into numerous states, important and unimportant, in the Indo-Chinese peninsula;<sup>2</sup> the kingdom of Siam being now the most important.

117. Notwithstanding their political divisions, they all, Shans, Laocians, and Siamese, speak one and the same language divided into several dialects slightly divergent one from the other. We cannot enter here into the description of their similarities and differences, as we should trespass the limits assigned to our work. It will be sufficient to remind our readers that all the probabilities, the amount of which is nearly equivalent to a certainty, show that the Tai-Shan linguistic formation has taken place in historical times in Pre-China. It has evolved from the intermingling of southern languages belonging chiefly, though not exclusively, to the Mōn type, with Chinese and other languages of the Kuenlunic family. The mental crudeness of the former has permitted them to preserve their ideology, and even to impose it partially on several of the Kuenlunic languages, such as the Chinese and the Karengs. The Tai-Shan vocabulary is thoroughly mixed, to such an extent that one-third of its words are common with the ancient words

<sup>1</sup> *Hou Han Shu*, bk. cxvi. Cf. Terrien de Lacouperie, *The Cradle of the Shan Race*, pp. 37, 52; Sir Arthur Phayre, *History of Burma*, p. 12; the *British Burma Gazetteer*, vol. i. pp. 173-176 (Rangoon, 1880, 4to.).

<sup>2</sup> Cf. Ney Elias, *Introductory Sketch of the History of the Shans in Upper Burma and Western Yunnan*, Calcutta, 1876. And besides, Dr. J. Anderson's *Report on the Expedition to Western Yunnan*, Calcutta, 1871; cf. also Mr. Holt S. Hallett's *Historical Sketch of the Shans*, pp. 327-371 of A. R. Colquhoun's *Amongst the Shans*, London, 1885. For a classification of these languages, cf. below, §§ 223, 226.

of the Mandarin Chinese.<sup>1</sup> It has given up its former numerals, keeping only, as usual in such case, the words for one and two, and has adopted the Kuenlunic numerals.<sup>2</sup> The language has developed tones originally as a compensation by natural equilibrium to the phonetic losses undergone in the everlasting process of intermingling.<sup>3</sup> Both the Siamese and Shan languages have been the object of serious works, such as grammars and dictionaries, which now permit their scientific study.<sup>4</sup> Their ideological standard

<sup>1</sup> Cf. Terrien de Lacouperie, *On the History of the Archaic Writing and Texts*, London, 1882, p. 8, and *Journ. Roy. Asiat. Soc.* vol. xiv. p. 803. I was not aware then that in 1867 Dr. Schön had published at Stettin (8vo. 24 pp.), *Das Siamesische und das Chinesische*, a pamphlet in which he points out a certain number of glossarial affinities between the Mandarin and Hokkien Chinese dialects and the Siamese. But to be effective, the comparison must bear on the ancient forms of the Chinese words, and not on the modern decayed forms. The archaisms of the Chinese dialects of the S. W. (Amoy, Hokkien) have misled Dr. Forchhammer, of Rangoon, in his *Notes on the Languages and Dialects Spoken in British Burma* (1884), pp. 5-6, to the exaggerated supposition that these dialects present a larger number of Shan affinities than the Chinese dialects of the North. I have just seen in the *British Burma Gazetteer*, vol. i. p. 176, a footnote by the Rev. J. N. Cushing, in which he states having recognized many Chinese affinities in the old Chinese words. Cf. also § 55 of the present work.

<sup>2</sup> These similarities, which are the result of intermingling and reciprocal loans, have misguided many scholars to the wrong view that Chinese and Siamese were originally cognate. History and grammar show this hypothesis to be baseless. The author of *The Relation of Chinese to Siamese and Cognate Dialects*, in *The Chinese Recorder and Missionary Journal*, vol. x. pp. 276-280, 454-460, has misunderstood the question at issue.

<sup>3</sup> On this question of tones, cf. §§ 237, 238 below, and the works referred to. The Siamese tones have been studied by the Rev. J. Caswell, in a special *Treatise* published in the *Siam Repository*. The Shan tones are carefully described by the Rev. J. N. Cushing in his *Shan Grammar*. Dr. A. Bastian, in his interesting remarks on the *Indo-Chinese Alphabets* (*Journ. Roy. Asiat. Soc.* 1867), says: "The chief, and almost the only difference between the spoken tongues of the Laos and of the Siamese consists in the circumstance that the former know nothing of the tones--the artificial display of which constitutes the delight of a Siamese speaker" (p. 71). In which case the Laocians would be like the people of Ligor, otherwise Nakhon-sri-Thammarat or Muang Lakhon, who speak Siamese with an even delivery, without any regard to the tonic accents, or like the Japanese with regard to the Chinese words they have adopted. But Dr. Bastian stands alone in this respect. The Rev. J. N. Cushing, who, with his usual accuracy, could not help making this remark, says nothing about such a striking peculiarity. Francis Garnier says (*Voyage d'exploration en Indo-Chine*, ii. p. 495) that a Siamese individual makes himself understood without trouble wherever Laocian is spoken, and *vice versa*. Should the German scholar refer only to the written characters, he would be right, as the alphabets used by the Laocians have no tonic marks, nor has the Shan alphabet any, while the later Siamese alphabet is fully well up in this respect.

<sup>4</sup> The best Siamese grammar is that of J. T. Jones, *Grammar of the Siamese Language*, Bangkok, 1842. Also James Low's *Grammar of the Thai or Siamese Language*, Calcutta, 1828, 4to.; D. J. B. Pallegoix, *Grammatica lingue Thai*, Bangkok, 1850, 4to.; L. Ewald, *Grammatik der Thai oder Siamesischen Sprache*,

is 2 4 6 8 VI., and also 2 4 5 8 I., as occasionally in Laocian and Shan, which variation of indices shows the mixed character of the formation to which they belong.

XIV. THE PRE-CHINESE TAI-SHAN ABORIGINAL DIALECTS.

*Hybridized and Hybrids.*

118. The *Lien Miao* 連苗 dialect, otherwise that which is spoken by the Miao-tze of Lientchou in the N.W. of Kuangtung province, is known to us through a vocabulary of some 58 vocables, which has been published with care by Deka in 1867.<sup>1</sup> It may prove useful to reproduce it here: Sun, *nai*; moon, *lo*; rain, *bun bin*; water, *ng, ni*; fire, *tó*; night, *wong mong*; noon, *nai teng*; early, *tün tó*. Man, *keng miu, tam ming*; woman, *sha miu*; child, *a kui, ho kòm*; girl, *tung ming*; daughter, *tung lung*; son, *t'am t'ong*. Pork, *teng koi*; dog, *a ku*; ox, *ng*; duck, *áp*; pig, *teng*; chicken, *a kui*; hand *á pú*; foot, *á t'au*; ear, *á bíu*; eye, *mori teng*; mouth, *i ti*; rice, *á mé*; white rice, *tám pó ka*; wheat, *má pó*; maize, *mé tí*; millet, *ma tan só*. Handkerchief, *só chim*; cloth, *té*; cotton, *mó min*; thread, *sai*. Sickle, *nyám tó*; plough, *i*; rake, *pá*; hoe, *ká ng*. My son, *pu na tán*. 1, *á*; 2, *pi*; 3, *pó*; 4, *pé*; 5, *pá*; 6, *to*; 7, *i*; 8, *yik*; 9, *yau, kú*; 10, *ch'it*. Sleep, *pui mán*; sit, *hé*; stand, *fu ke*; go, *mó*; walk, *nyang chú, yang chú*. Eat rice, *niém nung, chim nung*; cross by boat, *ké tong*; carry water, *tám nei*; cook rice, *chü nong*.

Leipzig, 1881. Dictionaries: *Dictionarium Latinum Thai, ad usum missionis Siamensis*, Bangkok, 1850. 4to.; Pallegoix. *Dictionarium Linguae Thai sive Siamensis*, Paris, 1854, fol.; (J. Leyden) *A Comparative Vocabulary of the Borna, Malayu, and Thai Languages*, Serampore, 1810. And for the Shan: J. N. Cushing, *Grammar of the Shan Language*, Rangoon, 1871; *Elementary Handbook of the Shan Language*, Rangoon, 1880; *Shan and English Dictionary*, Rangoon, 1881. Cf. also L. de Rosny, *Quelques observations sur la langue siamoise et son écriture*, Paris, 1855; W. Schott, *Ueber die sogenannten Indo-Chinesische Sprachen insonderheit das siamesische*, Berlin. 1856; D. Ad. Bastian, *Sprachvergleichende Studien mit besonderer Berücksichtigung der indo-chinesischen Sprachen*, Leipzig. 1870; Ernst Kuhn, *Ueber Herkunft und Sprache der transgangetischen Völker*, München, 1883, 4to.; K. Himly, *Ueber die einsilbigen sprachen des südöstlichen Asiens*, pp. 281-295 of *Techmer's Zeitschrift für Sprachwissenschaft*, vol. i. Leipzig, 1884. And also Prof. G. von der Gabelentz, *Sur la possibilité de prouver une affinité généalogique entre les langues dites Indo-Chinoises* (IV. Congr. Oriental, Firenze, 1878, p. 283); Dr. Em. Forchhammer, *Indo-Chinese Languages* (*The Indian Antiquary*, July, 1882). Also Brown, *Comparison of Indo-Chinese Languages*, Calcutta, 1837.

<sup>1</sup> *Spoken Language of the Miao-tsz and other Aborigines*, in *Notes and Queries for China and Japan*, vol. i. pp. 131-132 (Hongkong, 1867, 8vo.).



119. The more numerous affinities of this vocabulary are common to the Seng Miao, Kih lao, Tsing Miao, and Peh Miao. Class-articles, if any, are not apparent, excepting for the parts of the body, whose names in several instances are preceded by *á-*. The numerals 1 to 7 are Mōn; 8 is a variant of the type common to Sheng, Peh, Blue Miao, Pan-y, Pan-yao and Long-ky Miao. The numerals 9 and 10 are mere variants of the Kuenlunic.

As ideology, the postposition of the object to the verb is the only certain point; the postposition of the adjective is also pretty sure, and the preposition of the genitive is only made probable. The indices will apparently be 1 4 6.

120. The HOTHÁ SHAN tribes, on the S.W. borders of Yunnan, 'a not very tall people,' speak a Shan dialect, lately hybridized by Chinese influence. A vocabulary of 179 words including the numerals and four short sentences have been compiled by Dr. J. Anderson of Calcutta.<sup>1</sup> It is mixed up of words from neighbouring tribes, Kakhyaen and Li-so, besides the Chinese. The ideological indices 1 4 6 only are illustrated in the aforesaid documents.

121. This dialect of the Shan is not the only one in this region which displays proofs of hybridism. The KHAMTI,<sup>2</sup> who have extended into Assam, have been strongly impressed in race and language by the Kakhyaens or Singphos,<sup>3</sup> amongst

<sup>1</sup> *Report on the Expedition to Western Yunnan via Bhamó*, pp. 99-101, 401-409.

<sup>2</sup> For the Khamti, cf. William Robinson, *Khamti Grammar*, pp. 311-318, of *Journ. Asiat. Soc. Beng.* 1849, vol. xviii.; Rev. N. Brown, *Khamti Vocabulary*, pp. 342-349, *ibid.*; Père Desgodins, *Vocabulaire Kham di Mou oua*, in *Mots principaux des langues de certaines tribus qui habitent les bords du Lan-tsang Kiang, du Lou-tze Kiang, et Irrawady*, *Bullet. Soc. Géographie de Paris*, 1872. Mr. Édouard Lorgeou, who seems to have known nothing of the Khamtis, wrote about the latter some *Remarques relatives au vocabulaire du Mouhoa*, p. 28 of *Bulletin de la Société Académique Indo-Chinoise*, vol. i. Paris, 1881. Major C. R. Macgregor has published a vocabulary of 500 Khamti words, along with the Singpho Vocabulary which accompanies his Singpho Grammar.

<sup>3</sup> For the Kakhyaen or Singpho. cf. William Robinson, *Singpho Grammar*, and *Vocabulary*, *Journ. Asiat. Soc. Bengal*, 1849, vol. xviii.; J. N. Cushing, *Grammatical Sketch of the Kakhyaen Language*, pp. 395-416 of *Journ. Roy. Asiat. Soc.* 1880, vol. xii.; C. R. Macgregor, *Outline Singpho Grammar*, and *Vocabulary*, Shillong, 1887; P. A. Bigandet, *Comparative Vocabulary of Shan, Ka-kying and Palaong*, and J. R. Logan, *The Kakhyaen*, in pp. 221-232 of *Journal of the Indian Archipelago*, Singapore, 1858, n.s. vol. ii.; Dr. J. Anderson, a Kakhyaen vocabulary of 250 words, in his *Report*, above quoted, pp. 400-408. Also some grammatical remarks by Dr. Forchhammer, in *Notes on the Languages and Dialects Spoken in British Burma*, Rangoon, 1884.

other tribes of cognate stock. Though their vocabulary is still strongly Tai-shan to such an extent that it cannot be denied, their ideology, following the admixture of blood, has deviated from the ideological standard 2 4 6 8 VI. of the Tai-shan family, and displays the indices 2 4 5 8 III., which show a large adoption of the Kakhyen ideology 1 4 5 8 III., which is also that of the Tibeto-Burman group.

122. The *Li jen* 黎人, also *Wu jen* 隴人,<sup>1</sup> of the great island of Haïnan, are apparently a mixed population made up chiefly of refugees from the non-Chinese tribes of the Chinese continent. The following vocabulary is due to the exertions of Mr. Robert Swinhoe:<sup>2</sup>

Heaven, *lai fa*;<sup>3</sup> sun, *tsa van*;<sup>4</sup> moon, *leu nan*; star, *ta plao*;<sup>5</sup> earth, *fan*;<sup>6</sup> water, *nam*.<sup>7</sup> Father, *pah*;<sup>8</sup> mother, *may*, *pai pai ya*;<sup>9</sup> elder brother, *I yong*; younger brother, *ko ong*; elder sister, *k'au*; younger sister, *hu ong*; son, *ta bo man*; daughter, *ta bo p'ai ko*. Bird, *tat*;<sup>10</sup> sheep, *ch'i*; cat, *ping nai*.<sup>11</sup> Head, *fu wu*, *dau*, *wa la ku gan*; eyes, *ucha*; ears, *sa*, *tsun sha*, *seng sha*; mouth, *mom*, *pom*; hand, *tam*; foot, *k'ok*. Eat rice, *k'an ka*, *lu t'a*; to smoke, *lu ju*; tobacco pipe, *t'au ja*. Knife, *kliu ka*; one bow, *van cat*; two arrows, *teu pun tiek*; man's house, *hau po plungao*. I, *pun*,<sup>12</sup> *hau* or *ho*; thou, *meu*; he, *pun*; this, *pai heu*; that, *pai nei*. Many, *tai*; few, *to*; bad, *teh tuy*. Sixty years, *tum fo tai*; morning, *leu*; evening, *ko fan*. Have, *du*; shoot, *cheu*. Yes, *man*; no, *wei*. 1, *van*, *ku*, *ch'it*; 2, *tow*, *dö*, *tau*; 3, *tsu*, *su*, *fu*; 4, *ts'o*, *san*, *shao*; 5, *pah*, *ma*, *pa*; 6, *tum*, *nom*, *tum*; 7, *to*, *situ*, *ten*; 8, *ho*, *du*, *geu*; 9, *fan*, *fen*, *fai*; 10, *lapoom*, *pu üt*, *fu üt*;

<sup>1</sup> On the *Li-jen*, cf. Luh Tze-yun, *T'ung k'i sien tchi*, ff. 10-12.

<sup>2</sup> Mr. R. S. handed his notes to Dr. J. Edkins, who inserted the words in his *Vocabulary of the Miau Dialects*.

<sup>3</sup> Cf. Siamese *fa*.

<sup>4</sup> Cf. Siamese *sawan*, heaven.

<sup>5</sup> Cf. Siamese *daw*.

<sup>6</sup> Cf. Siamese *fun*, dust.

<sup>7</sup> Cf. Siamese *nam*.

<sup>8</sup> Cf. Siamese *p'é*.

<sup>9</sup> Cf. Siamese *p'u ying*, woman; *mé*, mother.

<sup>10</sup> Cf. bird in Old Chinese and Kareng.

<sup>11</sup> Cf. Kareng *menyaw*, *maing-yaw*, cat.

<sup>12</sup> Cf. Chinese 本. The other pronouns are Tai-Shan.

11, *la pun wu*; 12, *la puk lau*; 13, *la pun pih*; 14, *la pu k'o*; 15, *la pu ch'i*; 16, *lu pu ch'it*; 17, *la pu tu*; 18, *la pu tau*; 100, *lau van*; 1000, *longeen*. How old are you? *meu pu tala hoe pone?*

123. The glossarial affinities exhibit a Tai-Shan parentage, which cannot be denied, though the language is certainly not pure, and shows traces of other influences. In the numerals, for instance, which are given in two or three series, similarities exist with those of some tribes of Formosa. But they are remote, and do not come from a direct relationship; they are apparently survivals of a former state of things, previous to their respective migrations, when their various ancestors had relations between themselves on the continent.

From the above list of words, three of the ideological indices may be inferred. They are 1 4 6 0. Unfortunately the fourth indice, that which refers to the relative position of the subject and verb, is not exemplified.

124. The LI are reputed to have known the art of writing, which they seem to have forgotten. Capt. J. Calder<sup>1</sup> has found near Yu-lin kan some characters scrawled on the walls of a temple, which I think may have belonged to the writing of Tsiampa.<sup>2</sup> We know that several migrations from the latter country to the island of Hainan took place in the tenth century.<sup>3</sup> In some parts of the island, 'the Li women carry a piece of lacquered wood, on which are written several lines of a ballad; the writing however is like the wriggling of worms, and cannot be deciphered.'<sup>4</sup>

125. Another list of words of a possibly different dialect, that of the LOI, has been written down in Annam by M. J. Moura,<sup>5</sup> from the mouth of a Chinaman, who had

<sup>1</sup> *Notes on Hainan and its Aborigines*, where a facsimile is given. *China Review*, 1882, vol. xi. pp. 41-50.

<sup>2</sup> Cf. my *Beginnings of Writing*, i. 45, ii. 235, 236.

<sup>3</sup> D'Hervey St.-Denys, *Ethnographie des peuples étrangers de Matouanlin*, vol. ii. p. 547.

<sup>4</sup> B. A. Henry, *Lingnam, or Interior Views of Southern China, including Travels in the hitherto Untraversed Island of Hainan*, London, 1885, 8vo.

<sup>5</sup> J. Moura, *Le Royaume du Cambodge*, i. 513.

spoken the language some forty years before, and whose memory was not quite safe :

Man, *nam* ; woman, *sabo* ; wife, *moa* ; body, *nga* ; hand, *chhean* ; finger, *sean* ; mouth, *mok* ; leg, *kong*. Bull, *ngeak* ; buffalo, *ngak* ; horse, *hi* ; duck, *hek*. Sky, *thoang* ; water, *tui* ; fire, *fai* ; cold, *koa* ; hot, *nguon*. Formerly, *kou* ; to-morrow, *maso* ; now, *hau* ; far, *hong* ; much, *toi*. Tree, *chheong* ; bamboo, *thoa* ; flower, *ho* ; house, *su* ; wax, *mac*. Beautiful, *phéa* ; white, *mac* ; blue, *suun* ; great, *tang*. Buy, *peang* ; love, *tong* ; go, *péan* ; be afraid, *kéa* ; drink, *chéa* ; break, *thoac* ; understand, *khéan* ; ask, *tho* ; give, *io* ; sleep, *ma* ; go in, *seang* ; eat, *chea*.

There are many Tai-shan affinities in this list, but there are also numerous words which differ from the LI dialect. There are no instances illustrating the ideology.

126. But the distinction between the *Li* and the *Loi* is by no means established, and may be simply a local difference of pronunciation for the same name ; in the same way, the differences of vocabulary may be simply regional peculiarities of one and the same language, unsettled and not fixed, as becomes to languages without literature or writing.

#### XV. THE PRE-CHINESE ABORIGINAL NEGRITOS.

127. The languages spoken by the tribes of this dwarfish race, which formerly were settled in China proper, have not left any modern representative that we know of. Such tribes fell in proximity to the Chinese Bak tribes, about 2116 B.C., when the latter already immigrated into the Flowery Land, and advanced eastwards of the great southern bend of the Yellow River. Some tribes of the same race are spoken of in the fabulous geography of the *Shan hai king*, a few centuries previous to the Christian era, and in later writers, circa 235 A.D., the Chinese advanced in the region that is now the S.E. of their An-hui province, and met there again some of these dwarfish tribes.<sup>1</sup> We hear no more of them in the Chinese annals ;

<sup>1</sup> I have collected all the available information on the matter in Chinese sources in a special paper : *The Pygmies of the Chinese ; A Contribution to the Study of the Negrito Race.*

but Friar de Odoric de Pordenone, about 1330, mentions them in the relation of his journey.

128. Nothing is said of their language, and no landmarks exist as yet, which may permit us to discover any survival of its former influence, if any. Their race has shown frequently a great propensity to give up their own language and learn that of their neighbours, as they did apparently in the Philippine Islands;<sup>1</sup> also in the Shan and Cambodian regions. Elsewhere, in the Malayan peninsula, the Mergui Archipelago, and the Andaman Islands, their dialects are, perhaps, more like one another than could be expected from their respective surroundings; but this is not sufficient to permit any inference as to the original characteristics of the pristine language of their race. As a matter of fact, the dialects spoken by the Negrito tribes still in existence form two like groups widely distinct,<sup>2</sup> and nothing beyond what we recall below shows exactly which of the two groups was formerly represented in the Flowery Land. The historical probabilities are in favour of the group to which the Kamuks, Canchos, and Tjraos<sup>3</sup> belong; the latter name, *Tjrao*, is but slightly different from the old appellative *Tiao-yao*, or 'Dark Pygmies,' of the Negritos of China. But in that case they must have had their language strongly modified by their Mōn-Khmer and Tcham surrounding neighbours.

<sup>1</sup> "The Negrito languages of the Philippines appear, judging from the scanty specimens in my possession (says the eminent Prof. Georg von der Gabelentz, of Leipzig), to enjoy grammatical systems very similar in fullness, richness, and in the phonetic means employed, to those of their light-coloured neighbours."—*The Languages of Melanesia*, in *Journ. Roy. Asiat. Soc.* 1886, vol. xviii. pp. 489-490. Dr. H. Kern, of Leide, in the *Bijdragen tot de taal- land- en volkenkunde van Nederlandsch-Indië*, 4th ser. vol. vi. pp. 243-264, claims for their language a character thoroughly Malayo-Polynesian, and largely connected with the Philippine dialects, with certain admixture from more remote members of the family.

<sup>2</sup> This is shown by their ideological indices. *a*) Andamanese, 1 4 5 8 I. III.; Silungs, Samangs, 1 4 5 8 III., and so far like the Papuas of New Guinea. *b*) The Kamuks, Kameits, and Tjrao have the indices 2 4 6 8 VI. of the Mōn-Tai. Should the Negritos of the Philippines have the same indices as the Tagala, these would be 2 4 6 7 IV., therefore belonging to the second group.

<sup>3</sup> A vocabulary collected from the *Kamuck* has been collected by Mr. Holt Hallet and will soon be published. One from the *Cancho* has appeared in J. Moura, *Le Cambodge*, vol. i. pp. 439-447; and one of the *Tjrou* by E. Aymonier in *Excursions et Reconnaissances*, No. 24 (Saigon, 1885), pp. 315-316.

## XVI. THE PRE-CHINESE ABORIGINAL INDONESIANS.

129. In the second part of the present work,<sup>1</sup> we have called attention to the striking influence exercised by a special stock of languages on certain ancient texts in Chinese character, written at a time and in a region where the Chinese, in their advance towards the west of China proper, had fallen into contact with some native tribes, Indonesian in their customs, and therefore, judging from this influence, Indonesian also in language. The former population of the country has been so completely swept away by the Chinese, that no distinct remains have been hitherto pointed out. However, we do not despair of hearing of some surviving tribe of Indonesians still taking refuge in an out-of-the-way corner of the mountains, such as in the Peiling range, west of the province of Fuhkien, and having preserved something of their older language.<sup>2</sup> Anyhow, in the present state of

<sup>1</sup> § 23, above.

<sup>2</sup> On the surviving rude tribes of this part, cf. Geo. Minchin, *A Race of Men and Women Living at Pei-ting*, in *Notes and Queries for China and Japan*, 1870, vol. iv. pp. 121-122. From their reported tradition these seem to belong to the Pong race. Rev. R. N. Lion, *Notes of a Tour in South Chekiang*, in *The Chinese Recorder and Missionary Journal*, 1875, p. 261. Martini in the seventeenth and Marco Polo in the thirteenth century had mentioned such tribes. But nothing has hitherto been said of their language. The Rev. F. Ohlinger has published *A Visit to the 'Dog-eared Barbarians' or Hill-People 山宅 near Foo chow*, in 1886 (*ibid.* vol. xvii. pp. 265-268), who call themselves *Sia-bo*, and are apparently the same as those described by Mr. Geo. Minchin. They claim to have come from the Canton province. The following triple list of words, to which I subjoin the so-called Chinese, and the Hakka numerals, come from the above-quoted article:

ENGLISH.	SIA-BO.	FUHTCHOU.	HAKKA.	CHINESE.
tea	<i>tch'ó</i>	<i>da</i>	<i>ts'a</i>	<i>tcha</i>
water	<i>ssü</i>	<i>jui</i>	<i>shui</i>	<i>shui</i>
house	<i>lau</i>	<i>tch'io</i>	<i>wuk</i>	<i>wu(k)</i>
tree	<i>shü</i>	<i>tcheu</i>	<i>shu</i>	<i>shu</i>
earth	<i>t'i</i>	<i>de</i>	<i>t'i</i>	<i>ti</i>
heaven	<i>t'ang</i>	<i>t'iang</i>	<i>t'en</i>	<i>tien</i>
man	<i>nging</i>	<i>nöng</i>	<i>ngin</i>	<i>jen (njen)</i>
sit	<i>tch'ó</i>	<i>soi</i>	<i>ts'ó</i>	<i>tso</i>
eedan	<i>k'ian</i>	<i>giou</i>	<i>yi</i>	<i>kino</i>
pen	<i>bik</i>	<i>bek</i>	<i>yut</i>	<i>pi(t)</i>
paper	<i>ji</i>	<i>jai</i>	<i>tshi</i>	<i>tche</i>
word	<i>tch'i</i>	<i>je</i>	<i>s</i>	<i>tze</i>
wheat	<i>ma</i>	<i>mah</i>	<i>mak</i>	<i>mai(k)</i>
cow, ox	<i>ngaou</i>	<i>ngu</i>	<i>ngü</i>	<i>niu</i>
hat	<i>mo</i>	<i>mó</i>	<i>man</i>	<i>mao</i>
hand	<i>ssiu</i>	<i>tch'iu</i>	<i>shu</i>	<i>shou</i>
foot	<i>giok</i>	<i>k'a</i>	<i>kyok</i>	<i>kio(k)</i>

our knowledge, we must be content with the indirect linguistic proof here mentioned, besides a knowledge of several *disjecta membra*, now representatives scattered west, south, and east of the former Indonesian dialects on the soil of the present China.

130. The geographical position of the GYARUNG, common on the north borders of Tibet and China, so far apart from their cognates in language, and also their smaller stature compared with that of their neighbours, shows them to be a displaced population. Let us remember that at the time of the leadership of Shun, when the Chinese made their first advance into Honan, some tribes hostile to them had to be removed to the west,<sup>1</sup> and we may accept the Chinese statement that they are the descendants of these removed tribes, now, much altered by the surrounding influences. The removed people were a northern portion of the San Miao, whose central quarters lay around the Po-yang lake, and also to the north of the Yang-tze kiang. The descendants of these Miao now in the S.W. prove in their languages to have common features with that of the Gyarung, a name which,

ENGLISH.	SIA-BO.	FUHTCHOU.	HAKKA.	CHINESE.
mouth	<i>joi</i>	<i>tch'oi</i>	<i>tsoi</i>	<i>tsui</i>
field	<i>t'ang</i>	<i>tch'eng</i>	<i>t'en</i>	<i>tien</i>
rice	<i>mei</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>
bridge	<i>k'iu</i>	<i>gio</i>	<i>k'yau</i>	<i>kiao</i>
stone	<i>sshiah</i>	<i>sioh</i>	<i>shak</i>	<i>she(k)</i>
vegetable	<i>tch'oi</i>	<i>tch'ai</i>	<i>ts'oi</i>	<i>tsai</i>
boat	<i>sshiong</i>	<i>sung</i>	<i>t'yang</i>	<i>tchuen</i>
Girl	S. <i>jü niong giang</i> F. <i>bung ngük jöi</i> H. <i>a-tsyau-moi</i> C. <i>ku-mang</i>		Boy	S. <i>diang buo giang</i> F. <i>tch'iong bu joi</i> H. <i>a tsyau (tsai)</i> C. <i>tung tze</i>
one	<i>ek</i>	<i>sioh</i>	<i>yit</i>	<i>yi(t)</i>
two	<i>yong</i>	<i>lang</i>	<i>nye</i>	<i>er h, (ni) liang</i>
three	<i>sang</i>	<i>sang</i>	<i>sahm</i>	<i>san (sam)</i>
four	<i>si</i>	<i>se</i>	<i>see</i>	<i>sze</i>
five	<i>ng</i>	<i>ngo</i>	<i>ng</i>	<i>wu (ngu)</i>
six	<i>tük</i>	<i>lek</i>	<i>luk</i>	<i>lu(k)</i>
seven	<i>tch'ik</i>	<i>tch'ek</i>	<i>ts'ut</i>	<i>tsi(t)</i>
eight	<i>bah</i>	<i>biak</i>	<i>paht</i>	<i>pa(t)</i>
nine	<i>giu</i>	<i>gau</i>	<i>kiu</i>	<i>kiu</i>
ten	<i>hsik</i>	<i>sek</i>	<i>ship</i>	<i>shi(p)</i>

Nothing is said of the ideology. The words show that this people had given up their own language and adopted dialectal Chinese.

<sup>1</sup> *Shu-king*, II. i. 11.

by the way, is said to be nothing else than a Tibetan surname.<sup>1</sup>

131. The chief, and so far as I know the only, data on their language are those given by Mr. Brian Hodgson in 1853.<sup>2</sup> These consist of a vocabulary of 176 words and a few remarks, given at the same time as six other vocabularies of Northern Tibet, and also in another paper. The venerable scholar, to whom we are indebted for so much material about the little-known languages of that region, was struck by the complicated system of prefixes and infixes affixed to the verb in Gyarung similar to that of the Tagala, and in order to show their relationship, in speaking of the Gyarung verb, he made use purposely of the statements of Leyden<sup>3</sup> about the said language spoken in the Philippines.

132. Owing to its long continuance under Tataric influences, the Gyarung has adopted the ideological indices of the Altaic class, namely 1 3 5 8 III., as well as something of the phenomenon known as vowel-harmony by the harmonization of the prefixed vowel with that of the significative vocable. And through the paramount influence of Tibetan, it has adopted the Kueulunic numerals; though preserving its older ones, as is often the case, for special uses of one and two. But it has preserved eastern features other than the complicated prefixed system. The numeral auxiliaries, or segregatives, and the class-prefixes inherent to the former state of the language, have not disappeared.

133. They have been strongly assailed by decay from wear and tear in unfavourable surroundings, but something of them remains, and cannot be mistaken. There is no list

<sup>1</sup> Though perhaps a compound of *Gya* 'foreign,' in Tibetan, and a native name *Lung* or *Rung*.

<sup>2</sup> *Journal of the Asiatic Society of Bengal*, vol. xxii. p. 121, reprinted in *Selections from the Records of the Government of Bengal*, No. xxvii. p. 173 (Calcutta, 1857); and in his book on *The Languages and Literature of Nepal and Tibet* (London, 1874, 8vo.), part ii. pp. 65-82. And also instances given in his essay on the *Mongolian Affinities of the Caucasians*, in the *Journal of the Asiatic Society of Bengal*, vol. xxii. pp. 26-76. They display the ideological indices 1 3 5 8 III.

<sup>3</sup> In his paper still valuable, *On the Languages and Literature of the Indo-Chinese Nations*, in *Asiatic Researches*, 1808, vol. x. p. 209. Reprinted with bibliographical notes by Dr. R. Rost in *Miscellaneous Papers relating to Indo-China* (London, 1886, 2 vols.), I., pp. 84-171.



given of the segregatives, and only one instance is set forth by Mr. Brian Hodgson with the statement that they exist in the language. But the class-prefixes are largely exemplified in the vocabulary, yet the compiler has not considered them with the attention they deserve. He has not seen that the present state is one of disorder arising from a decay not balanced by the usual regeneration resulting from linguistic surroundings of an identical stock. He has also only seen some of them. As a matter of fact we recognize four prefixes to nouns *k-*, *t-*, *b-*, and *r-*, corresponding in a rough way, yet not in all the individual cases, to the *k-*, *t-*, *p-*, and *l-* of the Miao languages of China. In some cases the vowel of the prefix has been changed, and even nasalized, to match with that of the vocable of signification. In cases of an *s* initial to the latter, the *t* prefix has fused into it. Another alteration is the preponderance taken by the dental prefix over the others; not only superseding the less frequent *r-* and *b-* by superaddition and the *k-* altogether, but also showing a remarkable tendency to become mere signs of parts of speech; the *t-* absorbing all the nouns and the *k-* remaining with a more extensive field the prefix for adjectives and verbs.<sup>1</sup>

134. In glossary the affinities of the Gyarung are with the Miao (Blue) of Kueitchou, the Tayal of Formosa, and especially the non-Kareng substratum of the Toungthus of Burma, all apparently branching off a long time ago from a former common stock. The resemblances are extensive with the Toungthus, amounting to 25 per cent. of the vocabulary, except this important difference, that the latter under the Sgau-Kareng influence has apparently given up the use of class-prefixes.

135. Another remark may be added in winding-up that concerns the Gyarung; the monosyllables seem to be strongly objectionable to its linguistic sense, and almost in every case where a vocable is diminished to an open syllable by contraction or wear and tear, analogy or otherwise, a prefix

<sup>1</sup> Nearly all the adjectives exhibit the prefix *k-*, while 75 per cent. of the verbs have the prefix *ta-*.

is sure to be added. A single syllable in this language, as in so many others, does not present a sufficient basis for the mind to stand upon and admit from its single sound, the concrete meaning generally required by a low standard of mental force. These remarks apply to the so-called monosyllabic languages of S.E. Asia, at large and in particular.<sup>1</sup>

136. The TOUNGTHUS of Burma are generally looked upon as Karengs for all purposes; but this handy explanation of a difficult problem of ethnology has become insufficient.<sup>2</sup> Proofs may be adduced to show that their Kareng character is not more than a varnish which disappears under the pressure of criticism. The Sgau-Kareng affinities are apparently loan-words of recent date, and the other Kareng affinities are words borrowed in common by the Karengs and the Tounghthus from the Mōn stock.<sup>3</sup>

137. They call themselves *Pan-yau* (also Pa-o), a name which recalls to mind the *Pan-yao*<sup>4</sup> tribes, and also *Pan-yu*, the old name of Canton territory. And they claim *Thatun*<sup>5</sup> as their ancient capital, wrested from them by the Mōn-Peguans; they declare that its name is derived from *Tha-too*, the word for 'laterite' in their language, and of which mineral the hills in the vicinity of this old city chiefly consist. They must have come down at an early period, about the Christian era, into the peninsula.<sup>6</sup>

<sup>1</sup> On the illusions about monosyllabism, cf. below, § 204.

<sup>2</sup> On the Tounghthus, cf. Dr. Ad. Bastian, *Journ. Roy. Asiat. Soc.* 1868. *British Burma Gazetteer*, i. 186-188.

<sup>3</sup> Dr. Forchhammer, in *Notes on the Languages and Dialects Spoken in British Burma*, p. 11. The Rev. C. Bennett, to Rangoon, p. 15, and Mr. P. H. Martyr, of Myaungmya, p. 16, testify in the same place to the mixed nature of the Tounghthu dialect in comparison with the Kareng dialects.

<sup>4</sup> Cf. above, § 69.

<sup>5</sup> Situated on a tidal creek opening into the Gulf of Martaban, and formerly an important sea-port. Cf. Sir Arthur Phayre, *History of Burma*, pp. 27-28. Dr. Em. Forchhammer, in his *Notes on the Early History and Geography of British Burma*, Rangoon, 1883, vol. i. p. 3, claims the Pāli name *Saddhamanagara* as the original appellative of Thatôn, but this is merely, as in many other instances, the grafting of a Pāli etymology upon a foreign and previous name. We hear of this port from Chinese sources about the Christian era as *Ta-tan*, afterwards corrupted in Chinese phonology into *Ta-tsin*, and one of the several appearances of this geographical denomination. About *Ta-tan* = *Ta-tsin*, cf. Terrien de Lacouperie, *The Sinim of Isaiah not the Chinese*, p. 46 of *The Babylonian and Oriental Record*, January, 1887.

<sup>6</sup> Albert Fytche, *Burma Past and Present*, vol. i. p. 341.

138. Their glossarial affinities with the non-Chinese tribes of China are similar to those of Gyarung, with whom the large proportion of similar words indicates a close relationship, though remote in time, as we have seen in a previous page (§ 134).

139. The TAYAL of Formosa,<sup>1</sup> and probably some other dialects of the same great island opposite the Chinese coast of Fuhkien, are entitled to a place in this survey, not because these dialects, *ipsis verbis*, were formerly spoken on the mainland of Pre-China, but simply for the reason that they are made up greatly of linguistic elements which have been carried thence to the island. The uninterrupted introduction of linguistic and ethnical elements from the Philippines, the Celebes, the Liu-kiu islands, etc., have blended, often beyond recognition, all the original characteristics. Add to these the important Chinese influence always proceeding, also the temporary and casual Dutch, Spanish, Malay influences and others which, though left undescribed, must never be neglected when dealing with uncultured tribes; and we may easily imagine that in some cases the relationship of the broken dialects of broken tribes must be given up in despair. The problems are further complicated like those in question here, when the superimposition and intermingling of languages take place, for the most part, between dialects and tongues, variously derived and diverged from branches of one common stock.<sup>2</sup>

140. In addition to the aforesaid difficulties, we have still to mention the defective character of the documents which we have to work upon. A dictionary of the Favorlang dialect, compiled in the seventeenth century; grammatical notices of the same; a vocabulary with sentences in the

<sup>1</sup> On the Tayal and its group of dialects, cf. M. Guérin, *Vocabulaire du dialecte Tayal ou Aborigène de l'île de Formose*, in *Bullet. Soc. Geogr.*, Paris, 1868, xvi. pp. 466-495; L'Abbé Favre, *Note sur la langue des Aborigènes de l'île Formose et remarques sur la précédent vocabulaire*, *ibid.* pp. 495-507. Mr. E. C. Taintor, in his valuable paper on *The Aborigines of Northern Formosa* (*Journ. North China Branch Roy. Asiat. Soc.* 1875, vol. ix. pp. 53-88) has given a vocabulary of the Kabaran Pepohwan, and also one of the Yukan-Tayal.

<sup>2</sup> All these remarks apply as well to the greater part of the languages spoken in this work.

Tayal dialect; texts in Favorlang, Sideic and Old Pepohwan, with short lists of words from the twenty and odd other dialects, form the whole of the material at the disposition of scholars for study.<sup>1</sup>

141. In the search after the relationship of languages, historical information and geographical convenience must not be neglected. The great island of Formosa, in proximity to the mainland, could not have received its populations exclusively from the outside islands. Whatever facilities the currents and winds may have given to the numerous migrations which, willingly or unwillingly, have reached its shores south, east, and north, the nearness of its coasts, in full view of the mainland, was a sufficient temptation for the inhabitants of the Chinese coast to venture on the journey. The pre-Chinese tribes of the maritime provinces of China were addicted to seafaring,<sup>2</sup> and their roving habits were for long an obstacle to the Chinese advance. When compelled to interfere because of internecine wars between the local princes of native states in 110 B.C., the Chinese troops withdrew as soon as they could,<sup>3</sup> leaving the country 'vacant,' as they say, or 'to itself,' as we understand it. The soldiers of the Son of Heaven remained several centuries before penetrating there again, as it was not before the fifth and sixth centuries that the country of Fuhkien was seriously colonized and incorporated into the empire. It was during this intermediary period that some native tribes, driven gradually by the Chinese private colonists, were induced to pass over the channel and establish themselves on the great island opposite their coasts.

142. Shortly after their definitive settlement in the region of Fuhkien, at the beginning of the Sui dynasty (circa 593 A.D.), the Chinese were struck by the sight of the great island and the reports which reached them concerning it. They undertook two successive expeditions; the first of

<sup>1</sup> For the detailed bibliography, cf. my *Formosa Notes*.

<sup>2</sup> "They are practised in aquatic warfare, and skilful in the management of boats," says a report to the Chinese Emperor in 135 B.C.

<sup>3</sup> Cf. the foregoing § 48.

these, an unsuccessful one, enabled them to learn that the language of the natives could be understood by the K'ien-lun men, and consequently led them to take such men as interpreters for their second expedition. But there were already several languages spoken in the island, and the interpreters could not make themselves everywhere understood. This is the first intimation that a connection existed between some of the dialects of Formosa and of the continent, as I have shown elsewhere<sup>1</sup> that the aforesaid K'ien-lun men were none other than the non-Chinese tribes of the mountain range north of Kuang-si and Kuang-tung provinces.

143. Glossarial affinities and similarities in grammar and morphology have long permitted the recognition of a relationship between the Favorlang and the Malayan languages. The Tayal was subsequently admitted into the same group, and the Philippine languages were those with which the connection was admittedly the nearest. I shall not inscribe myself against this opinion, which is well supported, and with which I agree, though with some restrictions. The ideological indices of the Philippine dialects, such as Tagala 2  $\frac{3}{4}$  6 7 IV., Bisaya 2 4 6 7 IV., Pampanga 2 4  $\frac{5}{6}$  7 II. IV., are peculiar, and the latter finds its nearest approximate in the Formosan Sideic 2 4  $\frac{5}{6}$  7 II. IV. But the Formosan Tayal and Favorlang, each belonging glossarially to a separate group, exhibit symptoms of another kind. Their common indices are 1  $\frac{3}{4}$  6 7 V. which, as may be seen, are somewhat different from those of the Philippines, and their similarities in words are not restricted to the Tagala-Malayan languages. They go further than that, and they prove rather extensive, along with the Pre-Chinese dialects of the great M'ōn-Tai family, as well as with several Pre-Chinese dialects of the K'ienlunic stock of languages. Taking them in the order of their greater number of affinities, we find the T'u-man, the Kih-lao, the Ngan-Shun Miao, the Blue Miao, the Miao-tze, the Tchung-kia Miao, the Li of Hainan, and the Gyarung dialects. The use of prefixes of various sorts, so

<sup>1</sup> Cf. my *Formosa Notes*, Linguistic Division.

conspicuous in the Philippine languages, and visible also in Tayal and Favorlang of Formosa to a lesser extent, are met with in the aforesaid non-Chinese dialects of China, though perhaps to a smaller extent than they are in reality, because of the deficiency of documents. They exist on a large scale in Gyarung, as we have seen in the section devoted to this interesting language.

144. The remarkable ideological indices 6 7, common to the Formosan Tayal, Tsoo, and Favorlang, and to the Tagala, Bisaya, and Pampanga of the Philippines, which refer to the postposition of the noun-subject and noun-object to the verb, are illustrated in the Pre-Chinese soil by the influence it has left in ancient texts, as reported in § 23 of the present work. They are not evidenced in the aforesaid native dialects of China, because the linguistic data at our disposal stop short at the third indice, and show only the postposition of the noun-object, without any indication as to the position of the subject. The ideological indices of these dialects,<sup>1</sup> 1 4 6, or 1 3 6, agree thus far with those of the Tayal and Favorlang of Formosa.

*Part V. The Pre-Chinese Intrusive Languages. Extinct and Surviving Kuenlunic Dialects, §§ 145-179.*

XVII. THE KARENGS OF BURMA AND THEIR PRE-CHINESE COGNATE DIALECTS.

145. The Karengs of Burma are entitled to a special entry in these pages. They have preserved some curious traditions, presenting several characteristics of a peculiar nature, in which they claim a northern origin and a connection with China, and a relationship with the Chinese as well. They call them their younger brothers. However worthless such traditions may be in Indo-China, amongst nations deeply impressed with the greatness of the Chinese power, and rather open to the adoption of traditions from one another, as I have shown elsewhere, it is nevertheless a fact that a real connection has existed at a certain time between

<sup>1</sup> For the Gyarung, cf. §§ 130-135.

the Karengs and several of the non-Chinese populations of pre-China. The evidence, interesting for us here, is that of the languages which point to a relationship now distant with some Kuenlunic tongues of the non-Chinese.

146. The glossarial affinities and the ideological indices indicate a formation by itself, on the same principles and with ethnic and linguistic elements partly similar to those of the Chinese, though distinct from its infancy and developed separately. Their individuality and separateness do not, however, exclude frequent intercourse and intermingling with the Chinese during the necessarily long period of their infancy, as they were living in proximity to the Middle Kingdom. Their formation, according to all probabilities, took place within the dominion of the non-Chinese state of Ts'u<sup>1</sup> (1050-223 B.C., in Hupeh, Hunan, etc.), and they were driven into the south-west at the time of the kingdom of Nan-yueh<sup>2</sup> (218-206 B.C.).

147. Though it is difficult to know precisely how their original dialects were different from their present state,<sup>3</sup> we may assume with great probability that they were Tibeto-Burman, and that their distinct and modern characteristics, such as their five tones and their ideology (indices 1 4 6 8 VI.) have been acquired in the course of their evolution, or, better, of their formation. Their nucleus belonged to the same group of inchoate dialects which, descended from the north, have evolved into the Nagas and the Burmese groups of languages. Kareng ancestral tribes, though arriving in China after

<sup>1</sup> Cf. above, §§ 31, 96, and also *The Cradle of the Shan Race*, p. xxxviii.

<sup>2</sup> Cf. below, § 194. On their subsequent history cf., with caution, Mr. Holt S. Hallett, *Historical Sketch*, l.c. And on the history and languages, cf. Major Spearman, *British Burma Gazetteer*, i. 162-173.

<sup>3</sup> On the Kareng languages, cf. J. Wade, *Karen Vernacular Grammar*, with English interspersed, for the benefit of foreign students, in four parts, embracing terminology, etymology, syntax, and style. Maulmain, 1861; J. Wade, *Karen Dictionary*, Tavoy, 1842 (unfinished); F. Mason, *Synopsis of a Grammar of the Karen Language, embracing both Dialects, Sgau and Pyho*, or Sho, Tavoy, 1846, 4to.; F. Mason, *Journal of the Bombay Asiatic Society*, 1858, 1868; Brown, *On the Sgau and Pwo Karens*, in *Journal of the American Oriental Society*, vol. iv., etc. Cf. also E. L. Brandreth, *On the Non-Aryan Languages of India*, in *Journ. Roy. Asiatic Soc.* 1878. And J. R. Logan, *On the Ethnographic Position of the Karens*, pp. 364-390 of *Journal of the Indian Archipelago*, Singapore, n.s. 1858, vol. ii.

the Chinese, have slipped through the border states on the west of their dominion, then exclusively restricted to the north, and established themselves to the south on pre-Chinese soil. They came into slight contact with Indonesian tribes, and intermingled to a large extent with Mōn tribes, whence the ancient absorption into their vocabulary of many words belonging to the Indonesian and Mōn formations. They received also many words from the Chinese, and also from the same northern sources as the latter, a circumstance which has contributed to multiply the Chinese-Kareng glossarial affinities. Their primitive ideology, of which the indices were most probably 1 3 5 8 III., was much modified by the entrance into their formation of numerous elements of uncouth Mōn-Taï tribes, which, according to the usual case formulated into a law of comparative ideology, have imposed upon them their ideology of the verb, and their indices were finally 1 4 6 8 VI. The development of tones arose from a similar necessity, as in the case of the Chinese and other languages. As we have several times explained their formation, we need not again insist here on the point.

148. The linguistic affinities of the Kareng dialects with the pre-Chinese languages are various. Their glossarial similarities are numerous with the Yao, Kih-lao, Ngan-shun Miao, Blue Miao, and Miao-tze, and the relationship is also established by an identity of ideological indices 1 4 6. But these affinities, which display a social intercourse and intermingling for a certain length of time, are not however sufficiently extensive to justify any other connection than that which is described in the previous section. The only remnant of the Kareng linguistic formation, distinctly recognizable among all the other broken dialects, is that of the following T'u Mān. Some others may exist, but they are not represented in any of the scanty documents at our disposal.

149. The language of the T'U MAN 土蠻 is only known through a list of 102 words collected by the Chinese at Tan-kiang in Tu-yun fu, south-east Kueit-



chou.<sup>1</sup> The affinities of words are chiefly Kareng, with a strong mixture of words belonging to the Tibetan, Burmese, Chyin, and Kachari-Koch groups, and a few proper to the Lolo group. The ideological indices which the aforesaid glossary discloses are 1 4 6 only, and these agree also with those of the Kareng group (1 4 6 8 VI.).

#### XVIII. THE JUNGS, NAGAS, AND LOLOS.

150. The non-Chinese nature of the language spoken by the JUNGS, nomads and invaders, has been mentioned in a former part of this work (III. § 28), to which we may refer. No actual specimen of their speech, *ipsis verbis*, has been preserved, to our knowledge, in ancient Chinese documents. But the names of several of their tribes have been kept, and some important surviving populations are their descendants, more or less mixed and unmixed.

The Jungs penetrated into the Flowery Land from the north-east and east of Tibet, before and after the arrival of the Chinese civilized Bak tribes. They were therefore intruders like the latter, but having gone over to some regions of the country west and south previous to the Chinese advance, they are entitled to a place among the pre-Chinese.<sup>2</sup>

151. Their tribal denominations are singularly suggestive of the same relationship, Burmo-Naga,<sup>3</sup> possessed by the languages of their descendants. They agree rather interestingly with the names of the tribes forming the Western Naga division, as arranged by the late G. H. Damant a few years ago, in a valuable paper published after

<sup>1</sup> Extracted from the *Miao fang pei lan*, by Dr. J. Edkins, *A Vocabulary of the Miao Dialects*.

<sup>2</sup> The late Dr. J. H. Pleyte, of Munich, had collected all the historical statements concerning the Jungs in his memoir, *Die fremden barbarischen stämme in Alten China* (München, 1874, 450-522), pp. 477-495. And Dr. James Legge had done the same, for the Tchun tsiu period only, in his introduction to his *Chinese Classics*, vol. v. pp. 122-135; cf. pp. 123-126.

<sup>3</sup> On the Burmo-Naga connection, cf. Capt. C. J. Forbes, *On Tibeto-Burman Languages*, in *Journ. Roy. Asiat. Soc.* 1878, vol. x. pp. 210-227; and also his posthumous *Comparative Grammar of the Languages of Further India*, a fragment, London, 1881, pp. 52-76.

his death.<sup>1</sup> For instance, these Naga names are *Mao*, *Jemi* or *Yemi*, *Yang*, *Li-yang*, *Reng*, *Quoi-reng*, and others, while the tribal names of the Jungs were *Mao*, *Yam*, *Yun*, *Jung* (for *Rung?*), *Li*, *Lo-kuei*, etc. And as the complete lists would include only a few more names on each side, it cannot be denied that there are some strong similarities between them. Combined with the linguistic affinities, these show a real relationship in former times, whatever may be the divergences occurring in the course of time.

152. The LAKA, or LOLO,<sup>2</sup> language of south Szetchuen, spoken over a large area by a race numbering some three millions of souls, is that of which we have the most precise vocabulary. It was compiled with a visible great care for accuracy in 1877, by my learned friend, E. Colborne Baber, of H.B.M.'s Consular Service in China. It numbers 200 words, besides the numerals and a few short sentences; and it refers to the region on the left bank of the T'ung river, an affluent of the Min river in C. Szetchuen.<sup>3</sup> Mr. Alex. Hosie in March, 1883, at Hai-t'ang, also in C. Szetchuen, but more on the west, compiled a short vocabulary of 75 Lolo words, besides the numerals<sup>4</sup> of a regional variation of the same language. A list of 80 words, including numerals, was compiled by the Chinese in the district of Wei-ning in W. Kueitchou<sup>5</sup> in proximity to Szetchuen, and these again prove to be a regional variation of the same language. At Yuen-kiang, in the south centre of Yünnan, a vocabulary of 140 words, including numerals, was collected by the late Doudart de Lagrée, commanding the French exploration in Indo-China,<sup>6</sup> which is another instance of the relative unity of this important language, which extends in S.W. China between 30° and 23° of latitude.

<sup>1</sup> *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*, by the late G. H. Damant, Political Officer, Naga Hills, in *Journ. Roy. Asiat. Soc.* n.s. vol. xii. 1880, pp. 228-258.

<sup>2</sup> Also called *Lo-kuei* as one of the Jung tribes.

<sup>3</sup> *Travels and Researches in Western China*, pp. 73-78, in *Supplementary Papers, Royal Geographical Society*, vol. i. part i. 1882.

<sup>4</sup> *Report of a Journey through the Provinces of Säu-ch'uan, Yünnan, and Kuei chow*, pp. 62, 73 (*Parliamentary Papers*, China, 1884, No. 2).

<sup>5</sup> *Hing y fu tchi*; transcribed in J. Edkins, *Vocabulary of the Miau Dialects*.

<sup>6</sup> *Voyage d'Exploration en Indo-Chine*, Paris, 1873, vol. ii. pp. 509-517.

153. In Chinese descriptions of this people from former travellers and officials, a few words have been casually given, and as they do not appear in any of the above vocabularies, we give them here together: *Nai-teh*, 'chief woman'; *toiü-ko*, 'bachelor'; *tchai-tchu*, 'man'; *sabohwa*, 'chief.' *Peh*, *Peh-ma*, or *Pai-ma*, 'sorcerers'; also *Teu-muh*, *Keng-tsui*, *Moh-kuei*, *Tchoh-kuei*, and *Heh-tcha*, all titles of officials.

The vocabularies, which show a large relationship with the Burmese and the Mo-so, exhibit the ideological indices 1 4 5 8 III. of the Tibeto-Burman group of languages. There are class-particles and tones; these have been noticed by Mr. E. C. Baber, who has identified them with the 1 3 4 of modern Pekinese, besides the abrupt tone.

154. The Laka-Lolos occupy an important position in the ethnology and history of S.W. China, but space forbids here more than a few words on the matter.<sup>1</sup> Their name, formerly *Lo-kuei* in Chinese, altered into *Lu-luh*, and now *Lo-lo* and *Ko-lo*, has become a by-name for many of the mixed tribes which in the S.W. provinces owe their origin to the intermingling with tribes of the Taïc and Mōn and other stocks. The variants in their name have come from the influence of the Taïc-Shan phonology, which makes *h* or *k* equivalent of *l* in its adaptation of foreign words beginning with the latter consonant.<sup>2</sup> The Laka-Lolos were a south-eastern extension of the populations of north-eastern Tibet, which used to recognize the sovereignty of the woman and, accordingly, were ruled by queens.<sup>3</sup> The Laka-Lolos, like their brethren the Mosos, have preserved some survivals of this old custom. They were known to the Chinese S.W. of the present Shensi in the twelfth century B.C., but we have no information on their movements towards the south. Some of their tribes were still in the N.W. of Szetchuen until the eighth century of our era. But some of them had reached the present N.E. of Yunnan and the west of

<sup>1</sup> Their numerals are Kuenlunic. E. C. Baber (i.e., p. 71) learned that the first three numerals were formerly *tu*, *fan*, *yi*, but have been changed.

<sup>2</sup> Cf. above, §§ 55-56.

<sup>3</sup> Their gynocentric habits gave rise to the numerous stories of Amazons in Central Asia. Cf. Terrien de Lacouperie, *The Cradle of the Shan Race*, p. 20.

Kuangsi, and in the third century they formed part of the Tsuan state (divided in two, *circa* 575 A.D.), which was conquered by Kolofung, King of Nantchao, in 778 A.D., who drove a great many of them back to S. Szetchuen.<sup>1</sup>

155. They have swarmed from time to time and mixed with the neighbouring tribes, and they cover now a large area as indicated above. They have preserved the knowledge of the *Tsuan* writing, which, on the examination of several specimens and texts, bilingual and others, I have been able to recognize as alphabetic, and related to the oldest writing of India.<sup>2</sup>

156. The Y-KIA, a mixed race of Lolos and Chinese, on the borders of Szetchuen and Yunnan, have a language which belongs to the same group, so far as we can judge from the twelve words, including the numerals, which Fr. Garnier has collected and published from their speech at Ma-shang,<sup>3</sup> as follows: *cato* 'take some fire'; *tcho tcho* 'to eat'; 1, *amo*; 2, *mi mo*; 3, *so le*; 4, *lilen*; 5, *ngou mo*; 6, *tchou mo*; 7, *seu mo*; 8, *ha mo*; 9, *kou mo*; 10, *tseu mo*. With their postfixed class-articles, these numerals belong to the Lolo-Kato-Ho-nhi forms. In 2, 3, and 9 the class-article *leu* is the same as that added to the Lolo numerals, while *-ma* of the others is similar to the *-mo* of the Ho-nhi, and of the Man-tse (Lolos) in Garnier's lists.

*Tcho-tcho* is the Lolo *tzei tsö* or *zozo le* (*le* is final, frequently used for verbs), though ultimately of Chinese derivation. And the fact that such a word should be found there, far away from any European influence and Pigeon-English practice, shows that the speculations put forward concerning its origin, as caused by European alteration of a Chinese word, are not adequate to the fact.

157. The LISO, whose name is variously written,<sup>4</sup> and

<sup>1</sup> Cf. *Tang shu*; Tu she, *T'ung tien*; *Tai-ping yü-lan*, bk. 701, f. 12. *Yuen kien lei han*, bk. 232, ff. 34-35. *Miao Man hoh tohi*, bk. ii. ff. 1-4.

<sup>2</sup> Cf. Terrien de Lacouperie, *On a Lolo MS. written on Satin*, *Journ. Roy. Asiat. Soc.* vol. xiv. 1882; *Beginnings of Writing*, §§ 38, 226-232; also 156-158.

<sup>3</sup> *Voyage d'Exploration en Indo-Chine*, vol. ii. pp. 509, 513, 517.

<sup>4</sup> *Lih-so* 力些, *Li-su* 栗栗 or 獐獐, *Li-tchch* 獐獐 in the Chinese sources; *Leesaw* in Dr. John Anderson's report; *Lei-su* in T. T. Cooper's *Travels of a Pioneer of Commerce*, p. 337.

who call a man *Letcho*, whence probably their denomination, speak a language cognate to the Burmese, and sister-dialect to the Laka-Lolo in the north-west of Yunnan.<sup>1</sup> They are not homogeneous as a race, but specimens of their speech taken from two tribes of various aspect are similar. A list of 107 words has been collected by Père Desgodins,<sup>2</sup> and another one of 166, with a few sentences, by Dr. John Anderson,<sup>3</sup> both lists comprising numerals. The ideological indices illustrated are 1 4 5 8 III., the standard ones of the Tibeto-Burman group. The proportion of similar words in Moso, Laka-Lolo, Liso, etc., and Burmese is very large. Many adjectives in Liso have *-aw* as a final. Class-prefixes seem to be known; for instance, parts of the body begin with *pah-*, *baw-*, or *bay*. In the words for 'woman, wife, young, hand, man,' etc., *la-* is the common prefix. *Latchoe* 'man,' or better *Letcho*, would therefore leave *-tcho* as the proper name for 'man,' cognate to Lolo *tou*, which has the same meaning.

158. The Mo-so 磨些, who call themselves *Na-shi*, and to whom the Tibetans give the name of *Djia*, belong to the current of migrating tribes from the north, which on the western borders of China proper have successively, since the prehistoric period, made their way towards the sunny region of the south. They are known in the Chinese records since the eighth century.<sup>4</sup> We have now a few data on three branches of them.

159. The northernmost and the older branch, in the N.W. of Yunnan and S.W. Szetchuen, on the borders of Tibet, has been made known by Father Desgodins. Their medicine-men have a hieroglyphic writing, of which I have

<sup>1</sup> *Miao Man hoh tchi*, iii. 3.

<sup>2</sup> *Mots principaux de certaines tribus qui habitent les bords du Lan-tsang kiang, du Lou-tze-kiang et Irrawaddy* (Yerkalo, 26 Mai, 1872); *Bulletin de la Société de Géographie de Paris*, vi. ser. t. iv.

<sup>3</sup> *Report on the Expedition to Western Yunnan viâ Bhamô* (Calcutta, 1871, 8vo.), pp. 136, 401 sq.

<sup>4</sup> I have collected all that the Chinese sources say about them, and the information of modern travellers, in *Beginnings of Writing*, part i. §§ 56-82, where the history, description, writing, linguistic and ethnology, of their northern division are successively studied.

published two MSS.<sup>1</sup> The above missionary has printed a vocabulary of some 200 words of their language, from notes taken by his colleagues, Fathers G. Biet, F. Biot, and J. Dubernard.<sup>2</sup> The late Francis Garnier, in the records of the French Exploration in Indo-China, was not enabled to give more than one word and one sentence from the same people.<sup>3</sup>

160. Of the second branch, or MU-TSE, originally from Wei-Yuen in Southern Yunnan, and now settled in the Muong Lim territory in N. Indo-China,<sup>4</sup> we have a vocabulary of 151 words, collected by the late Doudart de Lagrée, and published also by Fr. Garnier.<sup>5</sup>

161. The MUSUKS, who call themselves *Lahu*, likewise originally from China (N.W. Yunnan), and form the third division, were not known before the last expedition to the Shan states by Mr. Holt Hallett.<sup>6</sup> This traveller has collected 148 of their words, and a score of their sentences, which I am preparing for publication. They are settled between Kiang-hai and Kiang-hoen, consequently eastwards of the *Mu-tse*.

162. The three vocabularies prove to be dialects of one language, and from the one sentence of the Na-shi and those of the Lahu, their ideological indices are 1 4 5 8 III., namely, Tibeto-Burman. Their glossarial affinities, which concur to the same position, show moreover that they belong to the Laka division of that family, with the Lolos, Liso, etc.

163. The HO-NI 和 尔, which the Chinese write variously *Ngo-ni*, *Ho-ni*, *O-nhi*, and more often *Wo-ni* 窩 泥,<sup>7</sup> is the name of a group of tribes and also of a language spoken

<sup>1</sup> *Ibid.* plates i. ii. iii.

<sup>2</sup> *Mots principaux de certaines tribus qui habitent les bords du Lan-tsang kiang, du Lan-tse kiang et Irrawoddy*, by l'Abbé Desgodins, Missionnaire au Thibet (Yerkalo, 26 Mai, 1872), in *Bulletin de la Société de Géographie de Paris*, vi. ser. t. iv.

<sup>3</sup> *Voyage d'Exploration en Indo-Chine*, vol. i. p. 520n.

<sup>4</sup> *McLeod's and Richardson's Journeys*, pp. 58, 60 (*Parliamentary Papers*, 420 Return, *East India*, 1869).

<sup>5</sup> *Voyage d'Exploration*, vol. ii. pp. 508-516.

<sup>6</sup> *Exploration Survey for a Railway Connection between India, Siam, and China*, p. 8, in *Proc. Roy. Geogr. Soc.* Jan. 1886.

<sup>7</sup> *Miao Man hoh tohi*, iii. 2.

in S. Yunnan, which is a dialect of the same family as that of the Laka-Lolos, Mosso, Khos of Paleo, etc. They have come from the north,<sup>1</sup> at an unknown date, and now extend in the Shan states. A list of 125 words, including numerals, of their language has been compiled by the late Doudart de Lagrée, in the Yunnan district of Yuen-kiang.<sup>2</sup>

164. The K'ATO 卡 隋 of the Yuen-kiang department, in S. Yunnan<sup>3</sup> (and probably the same as the Kado of Burma), speak a language of the Lolo family, closely connected with that of the Ho-ni, whose name is casually given to them. A vocabulary of 139 words, including numerals, has also been collected at Yuen-kiang by the late Doudart de Lagrée.<sup>4</sup> The similarity of words shows the parentage, but there are no instances of their grammar and ideology.

165. The KHO tribes, generally called *Khas Kho*, now in Indo-China, were formerly in China and claim to be a colony migrated from the Tien tsang mountain, W. of the lake of Tali fu in W. Yunnan. Their language, which belongs to the Lolo group, is only known through a small vocabulary of 138 words, numerals included, from which no indication may be easily drawn of the ideology. It is due to the devotion of the same chief of the Exploration of 1867, who collected it at Paleo, near the Mékong (lat. 21°).<sup>5</sup>

166. All these languages and dialects constitute a sub-group by themselves, as they resemble each other more than any of their cognate languages and groups. And they take place as a connecting link between the Burmese and Naga sub-groups.<sup>6</sup>

167. The LU-TZE 潞 子, on the two banks of the Lu-tze kiang, western frontier of China conterminous to Tibet,

<sup>1</sup> Some *Ho-ni kan tze* tribes are still met with north of Ta-tsien lu on the Tibeto-Chinese frontier. Cf. the great Chinese map *Ta tsing i tung yü t'u, nan iv. si 5*.

<sup>2</sup> *Voyage d'Exploration en Indo-Chine*, ii. 509 sq.

<sup>3</sup> *Miao Man hoh tchi*, iii. 2. The *No-pi* and *Heh Po*, in the same department, belong to the same race and speak the same language.

<sup>4</sup> *Voyage d'Exploration en Indo-Chine*, ii. 509 sq.

<sup>5</sup> *Voyage d'Exploration*, *ibid.* Cf. also i. 373, 392.

<sup>6</sup> For the scheme of classification, cf. below, §§ 229, 231.

call themselves *Anungs*, or *Kanungs*.<sup>1</sup> The Tibetan name them *Gnia*. The name of *Lu*, similarly written, is known of old in Chinese history. A tribe of that name was still settled in Shan-si in 593 B.C., at Lu-ngan, when the state of Tsin destroyed them as an independent power, and compelled them either to be absorbed or to migrate southwards, two courses which they partially followed as usual in the case of other tribes. The Lu-she were not indigenous in China; they belonged to the Red Tek,<sup>2</sup> who, with the White Tek, formed the two branches of a people who had appeared on the N.W., near the seat of the Tchou in S.W. Shen-si, *circa* 1300 B.C., and spread afterwards through the Chinese states, among which some of their tribes kept their independence until the period of the civil wars, while some others penetrated to the still pre-Chinese regions of Central and Western China.

168. The Lu-tze may or may not be the altered descendants of the Lu-she,<sup>3</sup> but the general relationship which their language discloses seems to indicate that they are. We have a list of 111 of their words, published by Père Desgodins,<sup>4</sup> which shows a strong connection with, or influence of, Tibetan, as thirty-nine words are similar. The remaining words are Chinese, Lolo, Moso, Khanti, and also Kakhyen, with some Khyeng and Burmese connection.

<sup>1</sup> They figure as *Kunungs* on the upper courses of the Nam Tisan and Nam Dumai or Phungmai, northern affluents of the Irawadi, and the Norkau of Nognum range, on the map of the country between the Brahmaputra and Upper Irawadi, in the *Journey of an Expedition under Colonel Woodthorpe, from Upper Assam to the Irawadi, and return over the Pakkoi Range*, by Major C. Reginald Macgregor, *Proc. Royal Geograph. Soc.* January, 1887, pp. 19-41.

<sup>2</sup> The TEK 狄, modern Tĭ, Sin.-Ann. *dich*. In Ku-wen, or oldest system of Chinese writing, this foreign name was transcribed 犬赤, to be read from right to left. *Dek Kuen* is *De-k*. This peculiar spelling from right to left with a repetition of final, shows that this peculiar word belongs to the later period of the Ku-wen style, when the use of ideographic determinatives was growing and had not yet reached its mute stage. For the Ku-wen forms of this name, and the graphical recast (which substituted 火 for 赤 in order to obtain a contemptuous meaning 'fiery dogs,' and an allusion to this 'Red' division), vid. Min tsi k'ih, *Luh shu t'ung*, bk. x. f. 18v.

<sup>3</sup> Dr. J. H. Plath, *Dis fremden barbarischen Stämme in Alten China*, in *Sitzungsber. d. philos. philol. Cl. der Akad. d. Wiss.* 1874, pp. 457-471.

*Mots principaux des langues de certains tribus qui habitent les bords du Lan-tsang kiang, du Lou-tze kiang et Irrawaddy*, loc. cit.



The numerals 3 to 9 present the peculiarities of the Kakhyens. No phrase nor text is given, and we are left with the short vocabulary for the supply of the ideological indices. The genitive follows the noun; for instance, in the word for 'door' (which, by the way, shows that T. T. Cooper is right in stating that they do not build houses<sup>1</sup>) *nam kùm*, the first word is 'sun' or 'light,' and *kùm* is 'house,' lit. 'the light of the house,' which, apparently, has no windows, and is simply a hut. The adjective follows the noun: *Re-me* 'River' is 'water,' as in Burmese, and *me* 'great' as in Taïc; *grame* lit. 'sword great'; *chiam kien* is 'iron hard' for 'knife.'

169. The nearest language to that of the Lu tze is that of the MELAM, who formerly belonged to their tribe, but now are a part of the Tibetan district of Tsa-rong. A small vocabulary of 58 words, and a set of nine short sentences, have been published by the aforesaid missionary, who states that the languages of the Lu-tze, of the PA-GNY or *Ghien*,<sup>2</sup> of the TELUS, and of the REMEPANS, are nearly the same as that of the Melams, and form a linguistic family by themselves. We are indebted also to the same zealous missionary for a few remarks on these tongues, which we here record.<sup>3</sup> In sentences, the subject comes first, then the direct object, the indirect object, and at last the verb, which is always at the end. Many words are borrowed from the Tibetan, but they pronounce all the letters of the written Tibetan which have disappeared from the usual vernacular of Tibet. For instance, the Tibetan *slop-* 'to learn,' is so pronounced by them, while it is only *lob-* in the common vernacular of Tibet. These languages make use of suffixed particles and various finals for the cases of nouns and modes of verbs, but the missionary has not classified them. The verbal tenses are not well marked; however the past is

<sup>1</sup> *Travels of a Pioneer of Commerce*, p. 310. They used knives for money, as did the ancient Chinese. Cf. Terrien de Lacouperie, *The Old Numerals, the Counting-rods, and the Swan-pan in China*, p. 14.

<sup>2</sup> Inhabiting Pa-yul or Kiang-yul on the Tibetan borders of Assam.

<sup>3</sup> C. H. Desgodins, *Le Tibet d'après la correspondance des Missionnaires* (Paris, 1885), pp. 372-377.

characterized by *tône* (Tibet. *thun*) or by *bé*; the future by *pon-ona*; the imperative by *pon* prefixed. When the verb indicates a movement towards an object, *ngal* is postposed to the imperative; if a movement towards the subject, *já* is used. The Melam language is not monosyllabic; its pronunciation is not smooth and uniform as in Tibetan; though not rough, it comes by jerks; each syllable has a stress upon it, so that when they talk with animation and quickly, it seems that they are stammering.<sup>1</sup>

170. The ideological indices are therefore complete, 2 4 5 8 III. They show an interesting displacement of the genitive from the usual Tibeto-Burman standard 1 4 5 8 III., which was most likely that of the language at a former period, as suggested by its glossarial affinities. The post-position of the genitive is not probably due to a Khamti influence, because of the late arrival of this branch of the Shan race in contact with them. Such an effect of interference with the ideology of a language requires a protracted and powerful impression. Therefore it was probably effected within China proper when Lu-tze and Mōn-Taïc tribes remained in contact for many centuries.

171. The Lu-tze, as a part of the Teks, have hardly any claim to be classified among the pre-Chinese. Like the Jungs they were invaders, and not aborigines of the Flowery Land, whose title to that appellative consists in the fact that the date of settlement goes back to prehistoric times. Unlike the Jungs, they had not begun to enter into China previously to the Chinese civilized Bak tribes. But as some of them after their entrance into China spread over parts of the country before the Chinese themselves, they may be, for the sake of convenience, placed among the pre-Chinese.

#### XIX. THE SI-FAN AND TIBETANS.

172. The Si-fan and Tibetan, dialects mentioned in the following §§ 173–179, belong to the Kiang or Tibetan tribes, and to those of the Jung tribes, who, during the whole

<sup>1</sup> *La Mission du Tibet*, p. 374. Cf. the remarks of Capt. W. Gill, below.

of the Chinese history, were like thorns on the western side of the Chinese dominion. The history of their early and incessant raids against the Chinese is somewhat mixed with that of the Jungs;<sup>1</sup> a confusion which the relationship of all these tribes easily explains.

173. The MENIAK, or *Menia* tribes, south and west of Darchiendö, on the Tibeto-Chinese frontier, speak a language which is known to us through two vocabularies; one of 185 words collected by Mr. Brian Hodgson<sup>2</sup> in 1853, and another of 232 words and a few short sentences collected by Mr. E. Colborne Baber<sup>3</sup> in 1878, both lists of words comprising the numerals. There are class-articles, and three tones, namely, the first and second of the modern Pekinese and the abrupt tone.<sup>4</sup> The ideological indices as disclosed by the instances are 1 4 5 8 III., in other words the standard type of the Tibeto-Burmese group,<sup>5</sup> in which it occupies a special position, as it has been strongly influenced by the Chinese in its vocabulary.

174. The SUNG PAN SI FAN 松潘西番, or 'Western aliens of Sung-pan ting,' in the N.W. of Szetchuen, on the Tibetan borders, speak a language known to us only through a short list of words<sup>6</sup> collected on the spot by the late Capt. W. Gill, who has left me his MS. notes on the subject.

man, *iärü*, *yäru*.<sup>7</sup>

woman, *märü*.

water, *che*. Cf. Tibet. *tchu*, *tchab*.

mountain, *heureux* (French). Cf. Tibet. *hbrog*, 'mountain pasture.'

cold, *chäque* (French *que*). Cf. Tibet. *k'yags*-.

hot, *drögue*. Cf. Tibet. *dropo*.

<sup>1</sup> Cf. *Si kiang tchuen*, in *Hou Han shu*, bk. cxvii.

<sup>2</sup> *On the Tribes of Northern Tibet and of Sifan*, in *Journal of the Bengal Asiatic Society*, 1853, vol. xxii. p. 121. Probably the *Mi-nok* 彌諾 of the *Nan y tchi*, in the *Tai ping yü lan*, bk. 789, f. 5.

<sup>3</sup> *Travels and Researches in Western China*, pp. 73-78.

<sup>4</sup> If there are others, they are not noticed in the vocabularies. Mr. E. C. Baber has noticed the 1 and 2, and Mr. B. Hodgson the abrupt tone.

<sup>5</sup> As in Tibetan, the negation is placed in the middle of compound verbs, or before simple verbs.

<sup>6</sup> The numerals 1-12 and 20 only have been published by Col. H. Yule in his *Essay Introductory to Capt. Gill's Journey*, o.c.

<sup>7</sup> Cf. *Mongol era*, *ere*.

eat, *zāmāzō*. Cf. Tibet. *bsa-ba*.  
 human beings, *ngue*.  
 name of a Lama, *nāwā*.  
 yes, *dāri*. no, *dāmāri*.  
 one, *ki*. two, *nye*.  
 three, *song* (very nasal, *o* like *o* in soft).  
 four, *hgherh*.<sup>1</sup> five, *hnā*. six, *drú*.  
 seven, *tenit* (French exactly).  
 eight, *gye* (*e* very short). nine, *kur*.  
 ten, *chithāmbā*.  
 eleven, *kitze*. twelve, *chunye*. thirteen, *chusong*. fourteen,  
*chuugurh*. sixteen, *chudru(k)*. seventeen, *chutenit*. eighteen,  
*chukye*.  
 nineteen, *chunque* (French *que*).  
 twenty, *nyiketāmbā*.  
 thirty, *songitāmbā*.  
 forty, *hghtyitāmbā*.  
 fifty, *knachitāmbā*.  
 sixty, *drukhitāmbā*.  
 hundred, *chiā* or *jiatāmbā*.

175. There are no instances which permit any inference as to the ideology of the language, but the numerals and

<sup>1</sup> "The letter *r* is rolled in a very pronounced manner, a striking contrast to the way in which this letter is slurred over by the Chinese, who in many cases cannot pronounce it, as, for instance, at the beginning of a word before *a* or *i*, when the *r* is changed into *l*. Yet in other cases they are capable of producing the sound, as, for instance, in the word *i-ran*." The lamented traveller has remarked also about this list of words: "This orthography can convey but a feeble idea of the astounding noises the people make in their throats to produce these words."—Capt. William Gill, *The River of Golden Sand* (London, 1880, 2 vols.), vol. i. p. 378.—Similar remarks were made by Mr. E. C. Baber about the Lolos (§§ 152–154).—"The speech of the independent Lolos is harsh, abounding in gutturals and strange vibrating consonants. The Welsh aspirated *l* frequently occurs, as in *hlopo* 'moon,' but it is not so easy to aspirate an *n*, as in *hnabé* 'nose.' There is a labial sound which might be written *burburu*, pronounced as if the speaker were shivering with cold, and which is not difficult to imitate; but when the same process of shuddering has to be applied to a lingual, as in the word 'iron,' which I have despairingly written *shu-thdhru*, an English tongue is dumb-founded. Happily for strangers, these old vocables are freely modified into much simpler sounds without danger of misapprehension." *Travels and Researches in Western China*, p. 72.—Compare with the Lolo *hlobo* 'moon'; written Tibetan *zlava*, Limbu *lava*, Lepcha *lavo*, Chepang *lams*, Pahari *nhiba*, Kiranti dial. *ladipa*, *ladiba*, *ladima*, etc.; and with the Lolo *shu-thdhru* 'iron,' Bodo *churr*, *shurr*, Dhimal *chirr*, Garo *shurr*, Kachari *sorr*, Kiranti *syal*, *syel*, *sel*, Thochu *sor-mo*, Mandshu *sele*, etc.

the majority of the words are Tibetan,<sup>1</sup> with differences. The Lama named Nawa, who gave these data, wrote the numerals and a few words on the note-book of the traveller, in the *Umin* or cursive Tibetan characters.

176. The language of the OUTSIDE MAN-TZE, in other words the Man-tze of the outside west of Lifan fu, in W. Szetchuen, is only known through a few words still unpublished and the numerals, some of which have been published,<sup>2</sup> which have been collected by the late Capt. W. Gill when travelling there. I reproduce them from the stray leaves of his note-book, which he has left to me :

yes, *ngus* (like the final *ng* in 'thing,' joined to English *us*).

no, *miäk*.

man, *lätsye* (the *ye* very short).

woman, *tëmëk* (*k* scarcely perceptible).

water, *tëchë*.

mountain, *kangrë* (roll the *r*; the *ng* scarcely perceptible).

cold, *kō-ād-rë*.

hot, *kō-as-ti*.

eat, *kās-ye*<sup>3</sup> (the *e* like *e* in 'yet').

one, *ārgu*<sup>4</sup> (all the *r* rolled).

two, *nergu* (*e*=*ai*).

three, *ksirgu*.

four, *gsairgu*.

five, *wargu*.

six, *shturgu*.

seven, *shnergu*.

eight, *kshargu*.

nine, *rbergu*.

ten, *khadrugu*.

eleven, *khätyi*.

twelve, *khāner* (without the final *r*).

thirteen, *khasi*.

<sup>1</sup> As rightly recognized by my learned friend Col. H. Yule, C.B., LL.D., the above-quoted memoir.

<sup>2</sup> The numerals 1-12 and 20 have been published by Col. H. Yule in his *Essay*, where he has pointed out their identity with those of the Thochu.

<sup>3</sup> Probably *kā-zye*.

<sup>4</sup> In the MS. the final *gu* is *gōó*.

fourteen, *hasia* (-*sia* like *Asia*).  
 fifteen, *khonga*.  
 sixteen, *khāchou*.  
 seventeen, *khashner* (without the final *r*).  
 eighteen, *khākshā*.  
 nineteen, *khārgüē*.  
 twenty, *nesā* or *nersā* (without the *r*).

177. A few words, like *Shui tang tzai*, and a full line written in the note-book of the traveller, show their writing to be the cursive Tibetan *umin*. The short vocabulary is not uninformative. The numerals exhibit a superimposition of finals: -*gu*, which reminds us of the Chinese -*ko*, and is a class-particle, for which some others may be substituted according to the range of objects enumerated. They are not used—and such is the case with many other languages where similar co-efficients are employed—beyond the first ten numerals; and their utility is to make up for the difficulty frequent in little developed minds to find a sufficient rest in a single word which is often a monosyllable. The question is a very important one, and cannot be more than alluded to in the present pages. The first nine numerals of the language under consideration have a final *r*, which may be simply an adjective final or a former class-particle of a general application, now simply enclitic, should not these numerals be a foreign acquisition. Their similarity is so great with those of the Thochu on the Tibeto-Chinese frontier,<sup>1</sup> which have every one of them the suffix -*ri* or -*re* in full, that the probability that they are loan-words is very great. The few other words we know of the language show it to be altogether distinct from Thochu, and not without some relation with the Gyarung. It seems that two sorts of class-prefixes are used, *ta-* or *te-* for objects, *ko-* or *ka-* for adjectives and verbs.

This language is mixed, and the ideology is not apparent.

<sup>1</sup> A Thochu vocabulary has been compiled by Mr. Brian H. Hodgson, in *On the Tribes of Northern Tibet and Sifan*, in *Journal of the Bengal Asiatic Society*, 1853, vol. xxii. p. 121.

178. The LI-FAN MAN-TZE 理番蠻子, *i.e.* the Man-tze of the town of Li-fan, in N.W. Szetchuen, have a dialect which is known only through the exertions of the late Capt. W. Gill. I extract from the stray leaves of his pocket-book, which he has left with me, the following list of words still unpublished :<sup>1</sup>

yes,<sup>2</sup> *pai*.

no, *nipa*.

man,<sup>3</sup> *choize, me* (the vowel short).

woman, *chime*.

boy, *chibye*.

water,<sup>4</sup> *tse*.

mountain,<sup>5</sup> *pse*.

cold, *pa* (like *hat* without the *t*).

hot,<sup>6</sup> *khsī*.

eat,<sup>7</sup> *gnädze*.

one,<sup>8</sup> *chek* (like *shirt* without *-rt*, but *ch* not *sh*; *-k* scarcely perceptible).

two, *nyě* (*ye* not as in *die*, but like English *ye*).

three, *sě* (very short, like English *sir*, cut short).

four, *zshe* (same termination).

five, *knā*.

six, *true* (like English *true*, cut very short).

seven, *dān*, or *den*, or *dun*.

eight, *gyot* (*g* and *y* joined together, very short, almost like the English *yacht*).

nine, *güch* (a very slight guttural sound at the end).

ten,<sup>9</sup> *pchě*.

eleven, *pchěchek*.

twelve, *pchěnyě*.

<sup>1</sup> Excepting the numerals 1-12 and 20, which have been published by Col. Yule.

<sup>2</sup> Cf. Sokpa *bi*.

<sup>3</sup> Cf. Manyak *chhoh*, Tibet. *mi*.

<sup>4</sup> Cf. Tibet. *chhū*, Gyarung *tichi*.

<sup>5</sup> Cf. Thochu *spyah*.

<sup>6</sup> Cf. Gyarung *kassi*, Manyak *cheche*.

<sup>7</sup> Cf. Manyak *gnajen*.

<sup>8</sup> All the numerals are Tibetan, with slight variants.

<sup>9</sup> Cf. written Tibetan *Bchu*.

thirteen, *pchēsě*.  
 fourteen, *pchězsše*.  
 fifteen, *pchěknā*.  
 sixteen, *pchětrue*.  
 seventeen, *pchēdan*.  
 eighteen, *pchěgyot*.  
 nineteen, *pchěguch*.  
 twenty, *nyeshe*.

179. There is no evidence concerning the ideology in the above list, with the exception perhaps of the postposition of the adjective (indice 4). The class-particles or co-efficients so conspicuous in other lists are altogether absent. A few comparisons of words which I have been able to point out in the foot-notes show a relationship with the other dialects of the region, and not exclusively with Tibetan, as the numerals would have suggested. It is a Si-fan dialect Tibetanized.

*Part VI. Aborigines and Intruders.*

XX. PRE-CHINESE PROPER NAMES.

180. Researches in Onomastics, as a help to modern ethnology, are generally dangerous, and, as far as names of tribes are concerned, have better to be left aside; similarities of surnames may be mere coincidences of a temporary character, which the respective antecedents of the assimilated names may prove to have been originally dissimilar, while names may survive and be transmitted through a superimposition or a succession of various populations. A race may have disappeared, leaving only some of its names and appellatives. Therefore such researches limited to an investigation of the former ethnology of a country cannot be entertained otherwise than if it is without reference to the modern population. Among geographical names, those of rivers are well known as resisting more than others to disappearance, and as being often interesting survivals. In the case of China they do not fail to satisfy our expectations under this respect.

181. A glance at the map with reference to the names of rivers is at once suggestive of a plurality of ethnic



elements in the former population of the country. In the whole basin of the Yellow River, or *Huang ho*, the latter term *ho* 河 is applied to all or nearly all the rivers, as Lo-ho, Hwei-ho, Shu-ho, Wen-ho, Hu-to-ho, Ma-liao-ho, etc., etc. Coming down to the basin of the Yang-tze kiang and the South, we find another term *kiang* 江 spread everywhere: Tcheh kiang, Mei kiang, Heng kiang, Kia kiang, Si kiang, Peh kiang, Yu kiang, etc., etc. North-westwards we meet with a third word *shui* 水, properly 'water,' as Tchih shui, Heh shui, Sin shui, Hung shui, etc., etc., which apparently are simply the Chinese transcriptions of the Tibetan *tshu*. The first two, *Ho* and *Kiang*, have now the accepted meaning of 'river' in Chinese, but they do not belong to the ground-stock of the Chinese language, which possessed but one word and symbol for 'a stream,' *tshuen* 川, and none for 'river.' The same fact finds a confirmation in the formation of the characters 河 *ho*, and 江 *kiang*, which is a late one, and made of the mute ideogram determinative for 'water,' and a phonetic to suggest the sound. *Ho* is the representative of a word cognate to Mongol *ghol* 'river,'<sup>1</sup> and *kiang*, formerly KANG, KUNG, KONG, is a survival of the same linguistic formation to which belongs the name of the GANGES. This distribution agrees in its broad lines with the general arrangement of the populations which have preceded the Chinese in China, as illustrated all through the present work.

182. With regard to the names of Pre-Chinese tribes, there are several difficulties to overcome, which are by no means unimportant. The excessive multiplication of small communities, and the apparent minute division based on local appellative names of extensive tribes, are only one of them. I have found about *four hundred* of such names. Another difficulty consists in the looseness of the names indicated in Chinese sources, or by European travellers. Such names as *Lolo*, *Man-tse*, *Miao-tse*, *Si-fan*, *Tu-y*, *Tu-jen*, *Y-jen*, *Pên-ti-jen*, etc., are vaguely used in different places, and may be looked upon with the greatest probability, as

<sup>1</sup> To be distinguished from the Turki *kul* 'lake.' :

loose names, indefinite Chinese expressions, mostly contemptuous, and altogether devoid of any ethnological significance. They were not so loose at the beginning, and real distinctions of ethnic stocks were meant by them, but the subsequent interminglings of race, and the ignorance of the Chinese compilers and travellers, have caused the present confusion.

183. Many names are not genuine names of tribes, and consist only in qualificatives of a prominent characteristic in customs, costume, etc., singled out by the original author of the report, or simply of their geographical location. The same tribe described by another traveller has often received another soubriquet, and afterwards has been inscribed in the later works as a different tribe. So that tribes of one and the same stock have received different names in different places from different people, while different tribes of various stocks have received identical surnames. Such an onomastic exemplification is not calculated to facilitate the elucidation of the intricate problems of ethnology involved in the history of the population of the Middle Kingdom.

184. Those of the native names which are genuine are not, however, always recognisable. They appear in a Chinese dress, generally distorted to suit the limited capacities of Chinese orthoepy, and most often have a Sinicised signification imparted contemptuously to them by the composition of the Chinese symbols employed for their transcription.

185. A few names at the beginning of history have escaped the scornful stigma. They are mostly those of the tribes whose power and proximity or interlocation of settlements with those of the haughty Chinese, still weak and unimportant, had compelled them to respect, such, for instance, as those of the

*Jung* 戎, whose meanings of 'weapon,' 'war-chariot,' were soon extended to that of 'warrior.'<sup>1</sup>

<sup>1</sup> In the quaint Ku-wen spelling it is written 午 NGU 'a club,' placed under 戎, *Mou* 'an axe'? (cf. Min Tsi kih, *Luh shu hung*, bk. i. f. 11). The same word was written later on with other symbols, somewhat similar in shape to the former ones, but not expressive of sound, and purely ideographical, i.e. 甲 *kia* 'a

Y 夷, the 'Great-Bow man,' so translated from the composition of the symbol, said to be made of 大 *ta* 'great,' and 弓 *kung* 'a bow'; but this composition is not old, and originally the symbol was written differently.<sup>1</sup>

These names, like those of the *Lai, Lu, Lo*, etc., probably one of the native terms for 'man,' written with indifferent characters which have no contemptuous meaning, are only a few of a longer list.

186. But still longer is the list of the written names of a contemptuous meaning, generally resulting from the notation of the native appellatives, written with a selected Chinese symbol having a meaning of 'animal,' a system objectionable for the Chinese themselves, as exemplified in the following :

馬 *Ma* 'horse.'

蠻 *Mán* 'ungovernable vermin,' a general name for the southern non-Chinese tribes.

閩 *Min* 'a sort of serpent,' in Fuhkien, etc.

苗 *Miao*<sup>2</sup> 'cat,' the central aborigines.

shield,' under 戈 *kwo* 'a spear,' as explained in the *Shwohwen*, which refers only to the Siao *tehuen* or Small Seal characters. Cf. Dr. J. Chalmers, *The Structure of Chinese Characters after the Shwohwan*, p. 51, and above, § 60, u. 1.

<sup>1</sup> In Kuwen it is written 上 *Tüeng* or *Shang* 'high,' under 尸 *T'i* or *Shi* 'a lying body,' suggesting a word like Tit, Tish, Shit, Shish. Something has remained in the Sinico-Annamite sound *dzi*. Another Ku-wen form of the same modern character, and corresponding probably to its actual meaning of 'pacific,' was written 尸 *shi*, placed over 二 *ni*, or *shi-ni*, which perhaps was connected as a collateral antecedent with the modern colloquial expression *Sih-nu* (息怒).

<sup>2</sup> As in *Tsing Miao, Heh Miao*, etc., i.e. 'Blue Miao,' 'Black Miao,' etc., and also in 'Miao-tze' 苗子, the famous 'sons of the soil' of the ancient Sinologists, whose error still lingers in all the books concerning China. This wrongful interpretation is an interesting instance of graphical mythology not unfrequent in Chinese proper names and historical legends. The ancient interpreters have been misled by the analysis (always dangerous in modern style) of the modern character 苗, which they have supposed to have been originally composed of 艹 'grass' and 田 'field,' while they, at the same time, have taken 子 with its meaning of 'son,' 'child.' Both of these handy hypotheses are worthless. *Miao* 苗, so written in the Small Seal or *Siao tehuen* style of writing, was an imitation of an old pictorial character figuring the head of a cat, and meaning 'cat,' now written 猫. *Tze* 子 is only an enclitic of appellatives. As to the reason which caused the selection of *Miao* 苗 for the rendering of the name of these tribes, we may assume that it was twofold: their strongly vocalic language, which the Chinese could not understand, was to them like the mewling of cats, and they called them-

- 巴 *Pa* 'huge serpent,' in Szetchuen.  
 蜀 *Shu(k* 'silk worm,' also in Szetchuen.  
 獾 獾 *Lo-lo* 'squirrel.'  
 烏 *Wu* 'crow.'  
 龍 *Lung* 'dragon.'  
 狄 *Ti(k*<sup>1</sup> 'fiery dog,' the northern barbarians.  
 鯢 *Ti* 'sort of fish,' west of Szetchuen.  
 獒 *Ngao* 'large dog,' the Tibetan mastiff.

And many others.

Some of these appellatives can still be deprived of their contumelious garb, such as *ngao* 'tall,' 'proud,' without the 'dog' determinative; *ti* 'deep root,' without the 'fish' determinative. Other curious instances of distortion, at least in writing, are those of the tribes self-named *Yao*, written 徭 'serf;' *Pu(k*, written 僕 'slave;' *Shuk* 'man,' written 'silk-worm,' as above, and others.

#### XXI. GRADUAL RETREAT OF THE PRE-CHINESE.

187. The aboriginal tribes, of the Flowery Land, with whom the Chinese Bak tribes, advancing through the modern Kansuh to South Shensi, fell into contact, did not receive them all in the same way. Some were friendly from the beginning, others objected to their advance, and the same thing occurred over and over again in the course of their history. Small and unimportant at first, the Chinese had no other superiority than that of their civilization. In their advance they had to make their way through the native settlements, either by amicable arrangements and interminglings, or, in case of need, by war and conquest, with the help of the friendly tribes. They used to establish advanced posts and military settlements, around which their colonists could take shelter when required by the hostile dispositions of the native populations among which they were interspersed. As a rule, in the history of their growth and development,

selves *Mro* 'the people,' or 'the tribe,' a term still used in Indo-China, and which the limited orthoepy of the Chinese did not permit them to render otherwise.

<sup>1</sup> *Ti(k* was not at first a contemptuous appellative. Cf. *suprà*, § 167, n. 2.

the advance of their dominion was preceded by the settlements, always increasing, of colonists in the coveted region. It was their constant practice to drive away their lawless people, outcasts and criminals, who with the malcontents and the travelling merchants paved the way to the future official extension. The non-Chinese communities and states were in this way always gradually saturated with Chinese blood. This policy was never long departed from, even when in later times their power was sufficiently effective to permit a more effective way of bringing matters to a short conclusion.

188. Under the pressure of the Chinese growth by slow infiltration or open advance, the Pre-Chinese populations gradually retreated southwards; some of them were absorbed by intermingling; others, satisfied with the Chinese yoke, lost slowly their individuality, and formed part of the Chinese nation. Others were entrapped to the same end by the insidious process of the Chinese government, which, bestowing on their chiefs titles of nobility and badges of office, thus made them, sometimes against their secret will, Chinese officials. Light taxes and a nominal recognition of the Chinese suzerainty were only required from them as long as the government of the Middle Kingdom did not feel itself strong enough to ask more and overcome any possible resistance. But those of the Pre-Chinese who objected altogether to the Chinese dominion were thus gradually compelled to migrate away, either of their own will and where they chose and could, or, as was the case in later times, in such provinces or regions left unoccupied by the Chinese for that very purpose. Numerous were the tribes who were gradually led to migrate out of China altogether, as we have had many occasions to show in the course of this work.<sup>1</sup>

189. The gradual submission of the Pre-Chinese was a very long affair, which began with the arrival of the

<sup>1</sup> Cf. above, §§ 19, 66, 90, 91, 101, 102, 116, 117, 127, 129-144, 146, 154, 160, 161, 164, 167, 172. Also my Introduction to *The Cradle of the Shan Race*, and my *Formosa Notes* (in the Journal of the Royal Asiatic Society for July, 1887).

Chinese Bak tribes, and has not yet come to an end, though the finish is not far at hand. For long the Chinese dominion was very small, and later on, when very large on the maps and in appearance, it was, as a matter of fact, effective only on a much smaller area. The advanced posts on the borders of the real Chinese domain used to give their names to regions sometimes entirely unsubdued, though the reverse has long seemed to be the case, because all the necessary intercourse between the independent populations and the Chinese government passed through the Chinese officials of these posts, specially appointed with great titles of office, for that purpose.

190. We cannot here enter into the history of the resistance made by the Pre-Chinese against the successive encroachments and gradual advance of the Chinese. We must be satisfied with a mere glance at the names of the most important of their states and political agglomerations, or temporary confederations of chieftains and centres of resistance, with which the Chinese had to contest by astuteness, or sheer force of arms, for conquest or self-defence.

191. Advancing eastwards the Early Chinese had met among others :

The *Tsao* and *Wei*, two states of Jungs, around the great southern bend of the Hoang-ho, which offered a strong resistance, and were subdued in 2070 B.C.

The *Yu-kwei*, on the north bank of the same river, in the north-west of modern Kai-fung fu, who had yielded earlier.

The *Lai*, in the Shantung peninsula, who remained independent, or at least non-Chinese, until the time of She Hwang-ti (third century B.C.); this people deserves some attention, as they were great traders, and their sea-port Tsih-moh was for long the channel through which much has been introduced into the Chinese states, from the sea-trade with the south, during the Tchou dynasty, and perhaps before that time.<sup>1</sup>

○ The *Yao*, *T'ao*, *T'ang*, *Yü*, etc., were all names of native

<sup>1</sup> On the early knife money of Tsih-moh, cf. T. de Lacouperie, *The Coins and Medals of China in the British Museum*, etc., vol. i. pp. 213-225.

states or regions which were assumed as princely titles by the early Chinese leaders Yao and Shun during their gradual advance.

192. In the south-east:

The states of *Fang Fung* and *Hwei-ki*, north of the mouth of the Yang-tze kiang, against which the great Yü undertook his memorable expedition, from which he never came back (§ 23).

The *Ngu* or *Wu*, already mentioned § 34 above; 1200–472 B.C., conquered by Yueh (§§ 28, 34–36).

*Yueh* (Tchekkiang and Kiangnan); —?— 601 B.C.—334 B.C., conquered by Ts'u.

*Min-yueh* (E. Fuhkien), —?— 402 B.C., conquered by the Chinese 126 B.C. and given up by them in 105 B.C.

*Tung Ngou*, in W. Tchekkiang and W. Fuhkien, absorbed by Nan-yueh after 204 B.C.

193. In the centre and the west:

The *San Miao*, in E. Honan, and southwards to the Tung ting and Po-yang lakes. At first defeated by the Chinese under Shun, who banished some of their leaders in the N.W. (§ 130), they afterwards took their revenge, and routed the army which, under the command of the Great Yü, had been sent against them. Eventually they became friendly for a time, and their bulk retreated gradually in the course of centuries.

West of these were the *Pong*, also Pan-hu (§§ 66 sq.), whose state north of Szetchuen and of Hupeh was an ally and a strong help to the newly-arrived Chinese (since the twenty-second century B.C.) until the thirteenth century, when Wu-ting fought against them (circ. 1231 B.C.), and the overthrow of the Shang-Yin dynasty by Wu Wang, the founder of the Tchou dynasty, whose party they had followed in the struggle, circa 1050 B.C. They were the ancestors of the *Ngu* and *Y* of the East (§§ 34–36). After the dissolution of the great non-Chinese state of *Ts'u* (circ. 1200–223 B.C.), mentioned above (§§ 31–33, 96–98), by which they had been swallowed up, and their nominal submission by She Hwang-ti, the founder of the Chinese Empire, they rebelled in 48 A.D., 221 A.D., etc., and were so strong

that, in 475 A.D., their ruler was recognized as king of Siang-yang, by the Chinese Emperor, over a large territory extending northwards unto the Yellow River in Honan. This state was finally overthrown by the T'ang dynasty; its population being partly absorbed, partly expelled in the S.W.

West of the Pongs were the *Pa*, known to the Chinese since the twentieth century, and which with other tribes, ancestors of the Tai-Shan, were occupying the greater part of E. Szetchuen and W. Hupeh, until they recognized the suzerainty of the Ts'in state, then growing to the Empire (third century B.C.). They transferred their allegiance to the Han dynasty, and subsequently rose into rebellion in 47 and 101 A.D., which led to their submission. But the E. Szetchuen was not made part of the Empire before 1070 A.D.

West of the preceding were the *Ti* and *Kiang*, the latter being Tibetan, or better Si-fan, tribes (§§ 173-179), with whom the Chinese were acquainted in 1240 B.C.

The *Liao* in N. Szetchuen (§§ 81-83) recognized in the fifth and sixth centuries the supremacy of the Wei and Liang dynasties, but they fought against the great T'ang dynasty, and their submission was only nominal. Similar to this was the position of the

*Nan ping Man*, in Kueitchou and Szetchuen, who paid tribute to the T'ang after 629 A.D., and of the

*Ngo* of Tchungtchou, N. Kueitchou, a people of high stature, large eyes, white teeth, and swarthy (*i.e.* not yellow) complexion. Some tribes of the same race, called *Pan-tun Man*,<sup>1</sup> and others occupying Yelang, spread over the central region, connecting Szetchuen, Yünnan, Kueitchou, and Hukwang, had paid tribute to the Sung small dynasty in the fifth century.

<sup>1</sup> They had been so called for forty generations (*i.e.* 1200 years?) before the Han period, which would imply 1400 B.C. In Eastern Szetchuen "the hulk of their tribes, according to the *Hon Han shu*, bk. 116, were vigorous and brave. At first they were several times subjected by the precursors of the Han, when they practised their national customs, delighting in singing and dancing. When Kao-tsu (the first Emperor of the Han dynasty, 206-195 B.C.) saw them, he said, 'This is the song of Wu-wang's defeat of the tyrant Tchou-sin (B.C. 1050).' The latter was the last ruler of the Shang-yu dynasty, and Wu-wang was the founder of the Tchou dynasty. Tu-yu (A.D. 222-284), in his *T'ung tien*, did not reproduce this interesting passage, which does not appear either in Ma Tuan-lin's *Wen hien t'ung k'ao*, which was compiled with the *T'ung tien* as basis.



The *Kin-tchuen* Si-fan (not Miao-tze, as wrongly stated in the Chinese report), on the upper course of the Tung river in W. Szetchuen, were reduced only in 1775, after a most severe struggle and bloody contest.

194. In the south the

*Nan-yueh*, with its centre at Pan-yü (Canton), from 204 to 111 B.C., under five rulers, including Tung Ngou (*i.e.* W. Tchekkiang), Fuhkien, Kuangtung, S. Kuangsi, and a part of Tungking, all along the coasts, until it was partially (Kuangtung) subdued.

*Nan tan tchou Man*, the state ruled by the *Moh* family, in N.W. Kuangsi, from 974 until 1212 A.D., when nominally subdued.

*Si-yuen Man*, in Kuangsi, still independent in 1085.

195. In the south-west:

The *Tsen* state in central Yunnan and the S.W., an offshoot of the state of Ts'u, from 330 B.C., followed by

The *Ngai-Lao* (§ § 99 sq.), who, coming from the North, developed into

The *Luh tchao* (§ 104), or six principalities which became the powerful state of

*Nan-tchao* (§ 103), A.D. 629-860, afterwards the smaller one of

*Ta-li*, until 1275 A.D., when it was subdued by the Mongol conquest.

East of these were the

*Tsuan Man*, in E. Yunnan and W. Kueitchou, from A.D. 9 to 778, when they were absorbed by the Nantchao for some time; they were still unsubdued in 1127 A.D. (§ 154).

*Tung Sie*, in S. Szetchuen,

*Si Tchao*, in W. Yunnan, and

*Tsangko*, in E. Yunnan, acknowledged the Chinese suzerainty in the ninth century.

The *Lolo* or *Laka* (§§ 152-155) are still independent in the Liang shan valley, S. Szetchuen.

Many tribes of S.W. Hunan and N. Kuangsi were subdued and driven into Kueitchou during the Yung-tcheng period (1723-1735 A.D.). Since the time of the T'ang dynasty,

and through a conciliatory policy as much as circumstances permitted, the efforts of the Chinese governments tended to drive away from their seats all the native tribes towards the region of Kueitchou province, where these tribes were left comparatively unmolested. The last important revolt, which took place in the N.W. of Kuangtung province, was that of the Miao-tze of Lien-tchou, in 1830-1832, but it was soon quelled by the Chinese troops. Numerous men from these tribes have swollen the ranks of the Tai-ping rebellion, which was finally crushed with frightful slaughter in 1863, in Szetchuen. But no general rising of the surviving remains of the former population of China happened, and their absorption and gradual disparition are now going fast.

196. The Aboriginal Pre-Chinese, though in a low state of culture, were not however savages, and several features of their civilization are worth reckoning, inasmuch as there existed some differences between their various races, under several respects. They had only embryo writings, such as knotted cords, cup-marks on cliffs, and rude figures or paintings;<sup>1</sup> but as soon as they were made acquainted by the Chinese with a regular writing, especially in the S.W., they soon adapted its benefits to their own purposes, as shown by the cases of the Tsuan-Lolo and Shuikia writings;<sup>2</sup> and under the incitement from the surrounding knowledge of writing, some of them could produce an independent system, like the Mosos did.<sup>3</sup>

In the N.W., the gynocratic habits of the Pre-Chinese tribes, whose Laka-Lolo, Mo-so, and Burmese descendants have preserved some survivals, have had some influence for a time over the immigrating Chinese Bak tribes, and several of their leaders in that region were reputed to be born fatherless.<sup>4</sup>

In the west, cave-dwellings were the custom, while pile-dwellings were in use in the East. In the East, also, tattooing,

<sup>1</sup> Cf. my *Beginnings of Writing*, §§ 10, 17, 33, 183, 212, etc.

<sup>2</sup> *Ibid.* §§ 31, 176, 217-212, etc.; and above, §§ 68, 70n., 155, etc.

<sup>3</sup> *Ibid.* §§ 64-73, and plates i.-iii.; and above, § 159.

<sup>4</sup> We have developed this interesting point in another place.

pottery, and metallic implements are conspicuous, as well as burials in egg-shaped coffins of earthenware, several of which were put together in a larger vase of great size.

We remark, particularly in the centre, weaving, embroidering, a taste for variegated colours, tail-shaped coats, and dog-eared headdress; songs of a special rhythm; the five-toned music<sup>1</sup> still preserved in Cochin-china (as in Scotland); marriages by purchase; and stone implements: the peculiar shape of the latter, which has caused them to be called 'shouldered celts,' and was the antecedent of that of the early Chinese spade-money,<sup>2</sup> has been met with only in India (Chutia Nagpore), Pegu, and Cambodia.

## XXII. THE CHINESE INTRUDERS.

197. It is not one of the least interesting results of modern researches in oriental history and philology that the Chinese should now be known as intruders instead of aborigines in their own country.<sup>3</sup> This blunt statement must, however, be qualified, as the modern Chinese are a hybrid race, and their speech is a hybrid language, both of which are the outcome of interminglings between the immigrants from the north-west and north and the previous occupiers of the soil belonging to different races, and especially to the Indo-Pacific ones.

This better knowledge, for the benefit of the philosophy of history, was brought about by a closer examination of their early traditions, a rigorous identification of the geographical names mentioned, therein and in the course of their

<sup>1</sup> Which the *Kwei* taught to the Chinese in the reign of Shun.

<sup>2</sup> Cf. my work, *The Coins and Medals of China*, vol. i. p. 4.

<sup>3</sup> Cf. the references above quoted, § 15, n. 1. Also cf. Prof. R. K. Douglas, *The Progress of Chinese Linguistic Discovery*, *The Times*, April 20, 1880; *Further Progress in Chinese Studies*, *ibid.* Aug. 26, 1884; cf. also *Sacred Books of the Chinese*, *Saturday Review*, June 30, 1883; *Chinese and Babylonian Literature*, *Quarterly Review*, July, 1882; T. G. Pinches, *The Progress of Assyriology*, *Report to the Philological Society*, 1882; Clement F. R. Allen, *The Chinese Book of the Odes for English Readers*, *Journ. Roy. Asiat. Soc.* 1884, vol. xvi. p. 460; L. Rioult de Neuville, *Les origines de la civilisation chinoise*, pp. 240-241 of *Revue des questions historiques*, Juillet, 1884; Prof. R. K. Douglas, *China*, 1882, 2nd edit. 1887, etc.

history, and the study of many historical statements and disclosures about the non-Chinese races actually settled within the borders of China proper, clumsily arranged under the heading of foreign nations,<sup>1</sup> in the Chinese Dynastic Annals.

198. The early Chinese intruders and civiliziers were the *Bak* tribes, about sixteen in number, who arrived on the N.W. borders of China not long after the great rising which had taken place in S.W. Asia at the beginning of the twenty-third century B.C. in Susiana. Their former seat was within the dominating influence of the latter country, as they were acquainted with its civilization, a reflex of the Babylo-Assyrian focus.

The following list is that of the points of civilization which they imported into their new country from S.W. Asia, including a few secondary points of later introduction:—(1) The art of writing, (2) from top to bottom and from right to left as was the practice in S.W. Asia, and (3) not in relief but engraved, (4) characters derived from those of Babylonia and still semi-hieroglyphical, with (5) their meanings, (6) their phonetic and polyphonic values, and (7) their imperfect system of acrology and phonetism; (8) probably some written texts; (9) the use of lists of written characters arranged (10) phonetically, and (11) ideographically; (12) some souvenirs of the cuneiform or monumental form of writing; (13) the extensive use of seals, etc.; (14) the shifted cardinal points of Assyro-Babylonia; and (15) the symbols to write them, which they further embroiled during their journey eastwards; (16) astronomical instruments; (17) many names of stars and constellations; (18) of twenty-four stellar points; (19) the twelve Babylonian months, (20) with an intercalary one, (21) and a certain use of the week; (22) the erection of

<sup>1</sup> The Marquis D'Hervey de St. Denys, Professor of Chinese, Collège de France, has first called attention to this latter fact, apropos of his translation of the chapters of Matuanlin dealing with the foreign nations, in his communication to the First Congress of Orientalists, on the *Ethnographie des Miao-tse*, pp. 354-363 of the *Mémoires du Congrès*, vol. i. Paris, 1873. Reprinted with additions in *Mémoires de la Société d'Ethnographie*, xii. 1873, pp. 109-133: *Mémoire sur l'ethnographie de la chine centrale et méridionale d'après un ensemble de documents inédits, tirés des anciens écrivains chinois*.

lofty terraces for astronomical purposes, etc.; (23) the machinery of Imperial Government; (24) titles of dignities, and (25) the names of several offices with which they had been made familiar near Susiana; (26) the system of twelve pastors; (27) the concept of four regions, (28) and a special officer bearing that title; (29) the political idea of a Middle Kingdom; (30) many proper names which, appearing in their beginnings and once restored to an approximation of their old form, are easily recognized as similar to some names used in the aforesaid S.W. Asiatic countries, etc.; (31) the cycle of ten, and (32) that of twelve; (33) several standard measures; (34) the twelve scales of music; (35) the decimal notation; (36) the ten periods, etc.; (37) the wheat, which is aboriginal in Mesopotamia only; (38) the arts of clay-brick building, (39) of embanking rivers, and (40) of making canals; (41) many words of Akkado-Sumerian and Babylonian civilization; (42) the use of metals; and (43) many minor notions of arts and science, such as (44) the fire drill, (45) the use of war-chariots with horses harnessed abreast, etc.; (46) the practice of divination and (47) the use of eight wands of fate; (48) known terms of good or bad fortune; (49) numerical categories; (50) the symbolic tree of life or calenderic plant; (51) special emblems on their rulers' dress; (52) the worship or at least the name of Utuku (= Tik), otherwise Shamash, as supreme god; (53) the six honoured ones, or the six gods of Susiana; (54) the ruling idea that events repeat themselves; (55) the lucky and unlucky days; (56) the mythical colours of planets; (57) the concept of Yin and Yang (not Persian); (58) large square altars, etc.; (59) the royal canon of Babylonia; (60) many peculiar legends therein, etc., etc.<sup>1</sup>

<sup>1</sup> All these points of identification between the borrowed civilization of the ancient Chinese and its antecedents of Susiana-Babylonia-Assyria are established more or less completely, pending a comprehensive work, in my various publications quoted above, § 15, n. 1, and in some papers I have read before the Royal Asiatic Society since 1880. In 1868 the Rev. J. Chalmers had published a pamphlet on *The Origin of the Chinese; an Attempt to Trace the Connection of the Chinese with Western Nations in their Religion, Superstitions, Arts, Languages, and Literature* (London, 1868, pp. 78), where desultory comparisons all through Asia and Europe, made without criticism and proper sources of information, were too extensive and too loose to have any scientific standing. In 1871 the Rev. J. Edkins published his

199. Several items of this enormous list, including the Royal Canon of Babylonia,<sup>1</sup> are met with in ancient, but not in the scanty earliest Chinese texts which have survived the injury of centuries, simply because earlier works where they could be found have not been preserved until our time, while the subject-matters of those which have survived did not justify their quotation or insertion therein. On the other hand, the chief characteristic of these affinities between the early civilization of the Chinese 4000 years ago and the much older focus of culture of South-West Asia is that they are obvious imitations and borrowings. They have nothing original in themselves, and bear in the face that they do not come from common descent. They present the usual imperfectness unequally combined with a complete identity on some points and others which are always the accompaniment of acquisitions obtained through a social intercourse of protracted length, and not from a casual teaching and learning from books and scholars.

200. The name *Bak* (now *Peh*), of the original Chinese immigrants, meant 'flourishing, many, all,' and also 'hundred.' But it has not the last meaning in such expressions as *Peh sing* 'all the surnames,' *Peh kuan* 'all the officials,' *Peh Liao*, same meaning, *Peh Yueh* 'all the outside-borders,' etc., where no possible reference can be made to any precise number, since these various items comprise several hundreds, as in the case of the first three, or only a few, as in the

*China's Place in Philology: An Attempt to show that the Languages of Europe and Asia have a Common Origin* (London, pp. 403), a work containing some ideas and suggestions, but like the preceding, written without the slightest regard for scientific method. The author started the (impossible) hypothesis that the population of Babylonia and the early Chinese did both belong to *one and the same Hamitic Race*, having the same sort of mind, and the same instinctive impulses, which have produced identical features of civilization. Points of similarity such as 1, 15, 16, 17, 22, 23, 50, 51, and others not on our list, were adduced to support this view, while at the same time the author expressed as his opinion that the early Chinese in their migration eastwards 3000 B.C. carried away with them from Mesopotamia, and as a heirloom in common with the Babylonians, the rudiments of their arts and sciences. Since my discoveries published in 1880 and afterwards, the same scholar has written several interesting articles on the introduction into China, towards the eighth century B.C., of mythology, imagery, astrology, etc., also derived directly or indirectly from Assyro-Babylonia.

<sup>1</sup> Mr. T. G. Pinches and myself intend publishing in the *Babylonian and Oriental Record* the Cuneiform text and the Chinese version of this Canon.

last case. All through the *Shu-King* or Canon Book of History, it is employed as a whole though indetermined number. And as a matter of fact, the well-known expression *Peh sing*, above quoted, which appears from the beginning of Chinese history, and about which so many baseless speculations have been set forth, has never meant the hundred surnames, as was wrongly presumed, and this for several reasons. The supposition that *Peh sing* meant 'the hundred surnames' (or families) was based on the fact that the *Peh kia sing* or 'the hundred (?) family names,' which includes some 460 names, was only compiled under the Sung dynasty, *i.e.* after A.D. 960, when the number had increased largely and much beyond its original figure. But this admitted, the regular use of the family names does not go back much beyond the time of Confucius (B.C. 551-479), and when this list of surnames is carefully sifted, we do not find more than about sixteen surnames dating as far back as the beginnings of the Chinese in China; this small number, however, being only reached if we include a few family names quoted in the early traditions, and disappearing afterwards. Therefore, as the term *Peh sing*,<sup>1</sup> *i.e.* the 'Bak Surnames,' existed among the Chinese from the outset as an appellative for themselves, the word *Peh*, old **BAK**, could have, not the meaning of 'hundred,' but perhaps that of 'all, numerous, flourishing,' as stated above, should it have been still understood. And the meaning 'hundred,' which originally was apparently said *bar*, was only a homonymous sound in the limited phonetic orthoepy of the Chinese, expressed by the same symbol because of the similarity of sound, real only for them.

201. *Bak* was an ethnic and nothing else. We may refer as a proof to the similar name, rendered however by different symbols, which they gave to several of their

<sup>1</sup> *Pak* was written in Ku-wen with the old forms of 貝 *Pei* with 下 *Ke* (mod. *hia*) placed over, or 弓 *Kao* placed below and read *P-k*. In Ta-tchuen style *Pak sing* was written sometimes as a single word 生 *sing* over and 目 *Buk* (for *Muk*), or an old form of 百 *Pak*, under. In modern writing 百姓.

early capitals, ПУК, ПОК, ПАК, all names known to us after ages, and of which the similarity with *Pak*, *Bak*, cannot be denied. In the region from where they had come, *Bak* was a well-known ethnic, for instance, *Bakh* in Bakhdhī (Bactra), Bagistan, Bagdada, etc. etc., and is explained as meaning 'fortunate, flourishing.'

202. Another ethnical name no less important is that which is now read 夏 *Hia*, also *sha*, in several ideo-phonetic compounds, and which was the proper appellative of one of the leading tribes of the immigrants when settled in 'a little bit of territory in the N.W.' It became the name of the Chinese people. The Ku-wen spellings tell us that its original full form was something like *Ketchi*, *Ketsü*, *Ketsi*, *Kütche*, *Kotchi*, etc., which are all graphical attempts at rendering the exact name with the clumsy acrologic and syllabic system of the time being. We may take KÜTCHE as an average of all these variants. Now this name is so much like that of the KASHSHI on the north-east of Mesopotamia that, without suggesting in any way a relationship of some kind between the two peoples, there may have been an affinity of names from a common meaning suitable to both.

203. An analysis of the aforesaid book of the family surnames, the *Peh kia sing*, shows their number to be made up, besides the original names, of native appellatives brought in sometimes by the entrance of native tribes into the Chinese community, but principally from the native names of regions bestowed upon Chinese subjects as fiefs and territorial grants. Even the princely names taken by the early Chinese leaders in the Flowery Land were borrowed from those of native regions, as they conquered them. But an examination of all these proper names, tribal and geographical, would carry us much beyond the limits of the present work.

204. We have little to say here of the early language of the Chinese Bak tribes, and its subsequent evolution and development into several important dialects, as the matter is somewhat precluded by the object of the present work.



We allude elsewhere to some of its characteristics and to the formation of its ideology (§§ 20-26) and tones (§§ 117, 230). The explanation of the gap now existing between the book-language<sup>1</sup> and the vernaculars requires some long explanations and demonstration much beyond our scope here.<sup>2</sup> The following scheme, however, gives the list of the most important languages, dialects, and subdialects, with an indication of the probable dates of their branching off. It is the first attempt which has hitherto been made at classifying them, and thus far must be looked upon with regard to the relative position of several dialects and subdialects as provisional. A great deal of work and investigation remains to be done before such a classification can be completed. The total number of dialects and subdialects, *hiang t'an* or local patois, etc., has been roughly estimated to be somewhat similar to that of the days of the year (360), and though they are not likely to affect the general lines of the classification below, it may be useful not to forget that the total figure of the names entered therein is only one-ninth of the general number.

205. The following table gives the General Historical Scheme of the Chinese Family of Languages, as referred to in the foregoing section.

<sup>1</sup> A misconception as to the real character of the Chinese language, at first known in its fictitious book form written with ideographic symbols, now syllabic, and supposed to be genuine and spoken; combined with another misconception as to the non-historical and mnemonic value of the 1720 pseudo-roots of the Hindu Brahmans analysing their Sanskrit; both misconceptions—understood as justifying a theory of an early period of monosyllabic roots, while, as a matter of fact, these are generally late in the history of language,—have misguided the greater number of philologists until the present time, and have for long hindered the progress of the science of language. Our predecessors have erroneously built a logical monosyllabism from the monosyllabisms of writing, of decay, and of elocution, the only ones which have ever existed.

<sup>2</sup> The premature death of A. Bazin has prevented him solving this problem, in which he was greatly interested, as shown by his *Mémoire sur les Principes généraux du Chinois vulgaire*, Paris, 1846, and his important Introduction to his *Grammaire Mandarinoise*, Paris, 1856. I think I am the first to have attempted the explanation of the phenomenon, in my *Beginnings of Writing*, i. §§ 49-55.

GENERAL HISTORICAL SCHEME OF THE CHINESE FAMILY OF LANGUAGES.

LANGUAGES.		DIALECTS.		SUBDIALECT.		
<i>Extinct.</i>		<i>Existing.</i>				
2000	Hd.	H.	H.	Sining, etc.	and sb. d.	
						H.
1500	H.	H.	Tungan	Tchangtehiu	Tehangtehiu	
						H.
1000	H.	H.	Hainan island	Hinghwa	and sb. d.	
						H.
500	H.	H.	Hakka	and sb. d.		
					H.	H.
200	Hd.	H.	H.	Nanking		
					H.	H.
600	Hd.	H.	H.	Hankou (Hupei)		
					H.	H.
1300	Hd.	H.	H.	Yeping (Fuhkien)		
					H.	H.
200	Hd.	H.	H.	Central		
					H.	H.
600	Hd.	H.	H.	Peking		
					H.	H.
1600 A.D.	Hd.	H.	H.	N. Shensi, etc.		

Language of the Bak tribes immigrated in China †  
 Ku-wen (as represented in its own rude phonetic spelling) † The Shu kwa or Book language and its ramifications.  
 Eastern and Middle dialects †  
 General dialect of the Tchou dynasty †  
 Dialects of the Civil-wars period †

206. The greatness of the early Chinese rulers, so-called emperors, and the great extension of their dominion, are purely mythical, as we have had occasion to show in several instances. They were simply civilized chieftains struggling for the good of their followers. Even at the later time of the Tchou dynasty, during the short period of its splendour (1050-770 B.C.) which followed its establishment, the power of the Chinese was still very small indeed. It is true that the founders of the dynasty had acknowledged some eight hundred barons within and without their dominion, but many of these were simply native kings and local chieftains. At the latter date, the Jungs, whom we have mentioned repeatedly, were powerful enough to kill the Chinese ruler and cause the removal of the Chinese capital from Tchangngan (mod. Si-ngan fu in Shensi) to Loh (near Ho-nan fu, Honan). The Chinese agglomerations, which formed numerous states under the rule, at first absolute, afterwards nominal, of the kings of Tchou, were much smaller than is generally supposed. Fourteen of them, mentioned over and over again in the *Tchun tsiu* of Confucius, and in the invaluable chronicle of his disciple Tso Kiu-ming, were the most important. And this small importance may be appreciated from the fact that one of them, the state of Wei, which may be depended upon as representing an average of their strength, and whose territory covered about the thirty-sixth part of the whole Chinese dominion, had not a population much over 5000 souls, all told, in 660 B.C. Confucius, whose bravery was not his chief virtue, could not speak without awe in 500 B.C. on the N.W. borders of modern Shantung of the *distant* barbarians, who were simply the Lai tribes of the Shantung peninsula! <sup>1</sup>

207. The list of native and pre-Chinese states or political agglomerations would alone<sup>2</sup> be sufficient to show that the building of the present Chinese greatness has been the result of forty centuries of up-hill work seldom discontinued. She Hwang-ti, of the Ts'in state, N.W. China, the founder of the

<sup>1</sup> Cf. above, § 191-195.

<sup>2</sup> *Tso tohuen*, Ting kung, tenth year, 2.

Chinese Empire, was really the first who began the task 221 B.C., and the results of his efforts and conquests, jeopardized through the weakness of his unworthy successor, were upheld again by the following Han dynasties (B.C. 206-220 A.D.). The splits which occurred severally in the course of history in the succession of the Chinese government, and resulted in the fragmentation of the dominion between several contemporaneous dynasties, have greatly helped, as did the internecine wars and Tartar conquests, the maintenance and independence of power of the pre-Chinese tribes. For instance, such times happened in 220-280 A.D. between the E. Han and the W. Tsin dynasties, in 420-580 A.D. between the E. Tsin and the Sui dynasties, in 907-960 A.D. between the T'ang and the Sung dynasties, in 1127-1280 A.D. between the Sung and Mongol Yuen dynasties, etc. Provinces once occupied were given up, and could be recovered only a long time afterwards, and others were only conquered, either for the first time or finally, in recent times.

208. The Chinese Empire of She Hwang-ti had ill-defined limits, and did not cover more than two-thirds of the present China proper. Fuhkien, partly occupied for a few years, was given up in 105 B.C., recovered in the fifth and sixth centuries, again the seat of an independent dynasty in the ninth century, and conquered at last only in 939 A.D. During the same ninth century the south of modern Tchihli was abandoned to anarchy by successive emperors, and it was even a question whether modern Shansi was worth recovering. Kuangtung, which had been made a Chinese dependency about the end of the third century B.C., and soon after returned to freedom for some time, was sinicised much later. 'Canton,' said the late Wells Williams, 'still in the ninth century, and even long after, was comparatively a small place, and the people of that part of the country but little removed from gross barbarism.' Returning northwards, we see that Kiangsi was only conquered in the tenth century. Kueitchou, Hunan, W. Szetchuen, S.E. Szetchuen, Kuangsi, and Yünnan were not yet subdued in the thirteenth century. The great T'ang dynasty (618-906 A.D.) has done

much for the unification of the Empire, which, however, required stronger hands than theirs. It was the work of the energetic Mongol or Yuen dynasty, 1260–1367 A.D., continued by the Mings (1368–1640 A.D.), and on its way to achievement since the conquest of the present Mandshu dynasty, in power since 1644 A.D.

### XXIII. OTHER INTRUDERS.

209. Numerous were the tribes and races who, for the same reasons as the Chinese Bak tribes, or attracted by the wealth and civilization of the latter, forced their way into China, imperilling the existence of its government, often superseding it altogether over a part or over the whole of the country, and afterwards disappearing, not however without leaving traces of their sway in the civilization, the language, and the population.

The Jungs, who had partly preceded the Chinese, the Teks, the Kiangs, etc., have been already mentioned in this work as having contributed to swell the ranks of the malcontents and banished Chinese families,<sup>1</sup> as well as those of the aboriginal tribes, in pre-Chinese lands. Now we must refer more particularly to those of the intruders who have exercised an influence of some importance either politically or in civilization.

210. The oldest intruders of this class were the *Shang* 商, whose name suggests that they were traders, while their traditions indicate a western origin near the Kuen-lun range, and perhaps a parentship with the Jungs.<sup>2</sup> They

<sup>1</sup> Some tribes, interspersed with the aborigines and pre-Chinese, claiming to be descendants of Chinese, migrated by their own will as malcontents, or by compulsion as prisoners of war or exile. Such, for instance, as the *Ts'ai kia*, the *Li min tze*, the *Peh-erh tze*, the *Teh'e teh'ai Miao*, the *Ta Lang*, and the *Sung kia*, all generally in Kueitchou.

<sup>2</sup> Their oldest female ancestor, *Kien-tik*, who begot a fatherless child *Sieh*, belonged to the great state of Sung 宋, which according to the *Shan hai King*, bk. xvi., was situated in the wide unknown west. The written character for *Sung* is the same as that for *Jung* 戎, with the addition of the determinative for 'woman.' Its Kuwen spelling, however, was different. It was written with two signs *TCHung* and *Man*, thus 𠄎<sup>m</sup> *Tcho-* or *Tchom*, read from bottom to top. Cf. the various Ku-wen forms in *Min tsi kih*, *Luh shu t'ung*, bk. i. f. 11, where the variants bear only on the inferior character 虫, which is exchanged with 屮, 屮,

appear on the N.W. of the Chinese settlements since the beginning of and in the sixteenth century; they upset the Hia dynasty, took possession of the parts of Shensi, Shansi, and Honan then occupied by the Chinese, driving the Hia towards the coast.

The *Tchou* 周, formerly Tok, who drove away the Shang-Yn dynasty, established their brilliant rule over the Middle Kingdom in 1050 B.C.; some of them had lingered on the Chinese borders in Shensi for several centuries. They were, most probably Red-haired Kirghizes, and were not apparently without Aryan blood among them. It seems so, from the fact that they were acquainted with some notions derived from the Aryan focus of culture in Kwarism, which they introduced into China, and that several of the explanations added to the Olden texts of the Yh-King by their leader Wen-wang were certainly suggested by the homophony of Aryan words.<sup>2</sup>

The *Ts'in* 秦, or better Tan, as formerly pronounced, formed an important state on the west of the Chinese agglomeration. It grew from the tenth century to the third B.C., when, having subdued the six other principal states of the confederation, its prince founding the Chinese Empire, declared himself Emperor in 221 B.C.<sup>3</sup> Their nucleus was

and 十, all pointing to a hushing or hissing initial. The name *Kien-tik* has a great similarity with that of the ancestors of the Turks Hiung-nu, variously written *Küen-tuk*, *Kuntik*, etc. *Sieh* or *Sie(t)* 契, the written name of the ancestor of the Shang, means 'great or important writing,' and though this character has probably replaced an older one, which represented a sort of bird, it has given rise to the unwarranted conclusion of the Rev. J. Chalmers, that the art of writing had been only introduced into China by the Shang people. The man so called was according to tradition an officer of Shun.

<sup>1</sup> Cf. above, § 193 n.

<sup>2</sup> Such is one, and the most important it is, of the explanations which can be put forward scientifically concerning the finding of Aryan names in Chinese. We must, however, declare that affinities of this sort, which have been eagerly pointed out by several writers in China with more zeal than discretion, are for the greater part spurious or accidental. The narrow range of the Chinese phonesis, and the disregard of scientific method, explain the number of apparent similarities, which have been unwarrantably indicated by numerous writers. Another source of introduction of Aryan words into Chinese is that of the native dialects, which, after having received many Indian words (cf. below, §§ 212, 213), have furnished numerous terms to the Chinese vocabulary.

<sup>3</sup> Some fugitives from Ts'in had fled to Corea in the Han country, where they were called *Shin-Han*. Their language, according to the *Hou Han shu*, bk. 115, bore a resemblance to that of the Ts'in dynasty; they called a kingdom, *pang* 邦; a how, *hu* 弧; robbery, *kou* 寇; to pass wine, *heng shang* 行觴; calling each other, they said *tu* 徒; all words obsolete in the Han period.

not Chinese, and made of Jung tribes who absorbed gradually many Chinese families from inside, and also Turko-Tatar tribes from its outside borders, the limits of which are not well known. This state was a channel through which passed, or a buffer preventing the passage of, any intercourse of the west with the Middle Kingdom.

211. After the foundation of the Empire, there was no longer any barrier to stop foreign intercourse, at least in the North-West, and the central government could itself open relations with the outside. The result was the Mission of Tchang Kien in Central Asia, and by B.C. 115 a regular intercourse with thirty-six states of Turkestan had been established. This signifies the entrance into China of many new items of civilization, new ideas and new words.

The Jews as a colony entered into China in the second century of our era; the Nestorians, the Persians, the Mahomedans followed in the seventh. The Persians had a considerable intercourse with China, from 723 to 747, when ten envoys reached the Middle Kingdom. Every one of these races brought something of its own civilization, and was also the channel through which a certain amount of western culture was introduced into the Flowery Land.

212. We know hardly anything of the immigrations which have taken place in the western and south-western regions non-Chinese, in former times. In the fourth century B.C. a native dynasty arose in the country of Shuh, *i.e.* Szetchuen, and the fourth ruler, who was the first to assume the title of King, is stated to have come from India. This important event was undoubtedly the outcome of the commercial relations which had existed for eight centuries or more between the traders of Shuh and those of India.<sup>1</sup> Many Hindu ideas have penetrated into non-Chinese China through this channel, and from thence partly into Chinese China. To the same time and means may be assigned a curious series of mythological resemblances. The many notions of fabulous ethnology and natural history, which we know,

<sup>1</sup> On this trade, cf. *Beginnings of Writing*, § 156b.

from Ctesias, Megasthênes and others, as Indian, and the existence of similar, sometimes identical, notions in ancient Chinese literature of the same period, especially in the *Shan hai King*, were due, I think, to the marvellous reports made in both countries by these travelling merchants about the intermediary, unknown, and therefore awful regions through which they had to pass during their journey to and fro.<sup>1</sup>

213. The imperfect and embellished tradition of the arrival of a Buddhist missionary Li-fang with seventeen companions, under the reign of the First Emperor, circa 227 B.C., which subsequently served as a pattern<sup>2</sup> for the expeditions sent to India by Han Ming-ti (65 A.D.), and by the Tibetan Srong btsan sgam po (632 A.D.), refers most probably to an introduction of Buddhism from India in Szetchuen.

Archæological remains of great interest in the shape of statues and carved caves with Indian emblems, which are to be met with in Szetchuen, Hunan, Kiangsi and Tchekkiang, extending like a wedge turned eastwards, show another current of influence, if not of immigration, from the South-West.<sup>3</sup> Taoism, at least in its leading features, was introduced into China from the same quarters, but nothing remains to show if the two belong to the same current, and the matter has not as yet been investigated.

Buddhism was introduced in an effectual manner through Imperial patronage in 67 A.D. Its great development and evolution as a religion in the country does not concern us here; on the writing its influence was not unimportant, but its effect on the spoken language has been very small.

214. On the eastern side, otherwise the sea-coast, it was difficult for any immigration to be important enough to have any lasting influence under any respect.

<sup>1</sup> *Ibid.* § 156c n.

<sup>2</sup> *Ibid.* § 91.

<sup>3</sup> Mr. E. Colborne Baber has carefully described several of such caves he visited in Szetchuen (*Travels and Researches in Western China*, pp. 129-141). All that I know of the others I have learned from the Chinese topographies. The curious horse-shoe shape of the Chinese tombs reminds us of the *yoni* of India, and must, most probably, be attributed to the same Brahmanic influence.



In the south-east of Shantung, the city of Lang-nga, founded about 500 B.C., which recalls so much to mind the Lanka, Lankapura of the old Ceylon, the Lang-nga of the north coast of Java, and seems to have been a settlement of colonist traders from Asianesia, in a region which was not yet Chinese, was the channel through which so many foreign notions have entered into China, that it deserves the special attention of future inquirers.

The Japanese in the Middle Ages made several raids on the coast, leaving behind them nothing else than destruction. The same must be said of the Bisayas of the Philippines, who made a raid on the coasts of Tsiuan-tchou in Fuhkien during the period 1174-1189 A.D. under the Sung dynasty.

The Arab traders who frequented the old port of Kanfu, now embedded near Hangtchou, in the ninth century, have introduced many items of civilization. But numerous as they were, they have had no influence on the language, as in the personal statement of the relation of Wahab and Abu Zaïd, no Chinaman could speak Arabic in their time. The same phenomenon, which is worthy of the attention of comparative philologists, is still experienced in the present day, as Chinese do not speak Arabic.

The latest and most important influence for the future which has ever entered into China by the eastern coasts is that of the Europeans, which promises to be the greatest incitement and help to development which the Middle Kingdom has ever received.

215. The influence of the Turko-Tatar races has been considerable. Several of them, spoken of in the previous pages, belong to olden times. For several centuries after the Han period, ignorant Tatar dynasties have ruled over parts of Northern China. The Sien-pi, cognate to the Coreans, have produced the dynasties of the Former Yen, 303-352 A.D.; the After Yen, 383-408 A.D.; \*the Western Yen, 385-394 A.D.; the Southern Yen, 398-410 A.D.; the Southern Liang, 397-414 A.D.; the Western Tsin, 385-412 A.D.

The Hiung-nu Turks have produced the dynasties of

Northern Liang, 397-439 A.D., of the Hia, 407-431 A.D. in W. Shensi (to be distinguished from the later Si-Hia), and afterwards the Northern Han, in 951-799 A.D.

The Tchao Turks produced the dynasties of the Former Tchao, 304-329 A.D., and After Tchao, 319-352 A.D.

The Si-fan have produced the dynasties of Tcheng in Szetchuen, 301-346 A.D.; of the Former Tsin, 390-395 A.D., After Tsin, 384-417 A.D., both in Shensi. The Tobat Tatars, who produced the great dynasty of the Northern Wei, 386-532 A.D., belonged to the same group. They were apparently acquainted with the Syriac writing, at least about 476-500 A.D., and they had a court language of their own, in which their ruler Wan-ti at that time (in 486 A.D.) ordered that a translation of the *Hiao king* or 'Book of filial piety' should be made.<sup>1</sup> Its use was not abolished before 517 A.D.

216. The rule of the Northern Wei extended over the whole of Northern China, with a few regional exceptions in the proximity of the Yang-tze Kiang. Later on, that of the Mongol dynasty of the *K'itan* or *Liao*, 907-1202 A.D., was restricted in the north-east. In the north-west, the *Si-Hia* or *Tangut* dynasty ruled from 982 to 1227, until it was swept away by the Mongols. The Meniak (§ 173) are their descendants. The *Kin* or *Jutchih*, the ancestors of the present Mandshu dynasty, ruled over a larger area than the N. Wei, from 1115 to 1234 A.D. The Mongol *Yuen* dynasty established by Kubilai-Khan in 1271, and which lasted until 1367, was the first to rule over the whole of China; its great power did more for the homogeneity of the Middle Kingdom than any previous effort. And at last, in 1644, the Mandshu *Ta Tsing* dynasty established its sway all over the Empire, and is still reigning brilliantly, with all prospect of not coming to an untimely end.<sup>2</sup>

217. These various dynasties brought each of them their own language, as their names suggest, and restricted as it was in its use to the court and soldiery, its influence was in

<sup>1</sup> Cf. my *Beginnings of Writing*, § 164 and n.

<sup>2</sup> All these dynasties had special writings made for them, as recorded at length in my *Beginnings of Writing*, §§ 101-110, 127-129.

every case limited, though by no means unreal, as shown by the alteration of pronunciation and the introduction of words in the official dialect. With regard to the present Mandshus, their presence has hurried on the phonetic decay of the Peking Mandarin dialect, now the official language, on the path of hissing and hushing the sounds, where it had entered since the days of the Yuen Mongols. Their small number, and their habit of living somewhat apart from the population, restrict the influence of the soldiery, which is felt only in the proximity of the post-towns over the empire, by the introduction of a few terms in the vernaculars.

*Part VII. Results and Conclusions.*

XXIV. GENERAL AND HISTORICAL.

218. The results of our survey, however concise it is in many of its parts, are serious and complex, for the science of language and for history. The importance on Chinese soil in former and recent times of the native and intruding languages, spoken of in the previous pages, is clearly understood when considering how numerous and large were the various Pre-Chinese states or political agglomerations of tribes, which existed contemporaneously or superseded one another, over the whole at first, and more or less extensive parts afterwards of China proper. The slow growth of the Chinese from very small beginnings to their present standing, and the corresponding gradual diminution of the non-Chinese states and territories, throw still more light on the whole affair.

219. We shall examine the various results we have come to, with reference to the science of language, under several respects, such as an increase in the number of classified languages, and an alteration of previous arrangements, with the formation of an altogether new linguistic group, that of the Tai-Shan languages; and also serious warnings and teachings about the hybridology of languages, the non-mechanical character of the pronunciation and the formation of tones.

But we must also indicate here some important results,

for the history of civilization, of our linguistic and other researches. They show that the Chinese greatness from antiquity was simply a fabulous legend, and far from being permanent, is, on the contrary, a modern fact and an important contingent of the future of mankind; that there is no such a thing as a great antiquity and purity of type of the Chinese language, which, on the contrary, is a result of intermingling; that the Chinese civilization is not the result of their self-development, but an importation; and, therefore, that the theories of monosyllabic languages, primitiveness of the tonic linguistic formation, and also the theory of the self-progress of a secluded population, must be deprived of the supposed conclusive supports which have always been sought for them in China.

XXV. ADDITIONS TO CLASSIFIED LANGUAGES.

220. As to the general classification of the languages of the Indo-Pacific and Turano-Scythic stocks, the results obtained in the preceding pages produce several new subdivisions and groups, and the enlargement of others: the whole may be resumed in the following lists. We subjoin to the names the Ideological Indices available, and one or more of the *italicised* initials of their general characteristic, such as *Unmixed*, *Mixed*, *Hybridized*, *Hybrid*, *Developed*, *Evolved*, i.e. transformed without progress, and *Regressed*.

221. Beginning with the Indo-Pacific stock of languages, INDO-CHINESE division or family (I), we have found a new section *a*) MON-TAÏC including—

1) *Pre-Chinese dialects* (Unm. and M.):

a. Pang or Pan-hu dial. † . . . . .	2 4 6 8 VI.
b. Yao-jen dial. †	
c. Pan-yao dial. . . . .	2 4 6 8 VI.
d. Mo-yao dial. . . . .	2 4 6 8 VI.
e. Ling Kia Miao dial.	

2) *Pre-Chinese dialects* (Hd. and H.):

a. Tung jen dial. . . . .	1 4 6 0
b. Ta-shui Miao-tze dial. . . . .	$\frac{1}{2}$ 4 6 0
c. Peh Miao dial. . . . .	2 3 6 0

d. Hua Miao dial. . . . .	2	$\frac{3}{4}$	6	0
e. Yao-pu Miao dial. . . . .	2	$\frac{3}{4}$	6	0
f. Leng-ky Miao dial. . . . .	0	0	6	0
g. Min Kia-tze dial. (M. Hd.) . . . .	2	4	0	0
h. Liao dial. † . . . . .	$\frac{1}{2}$	$\frac{3}{4}$	6	0
i. Kih-lao dial. . . . .	1	4	6	0
j. Heh Miao dial. . . . .	$\frac{1}{2}$	$\frac{3}{4}$	6	0
k. Yao Min dial. . . . .	1	4	6	0

222. Of the MŌN-KHMER family, or section *b*), we have met with two of its languages, the

- 1) Cochin-chinese or Annamite (M.). . . . . 2 4 6 8 VI.
- 2) Palaong (M.) . . . . . 2 4 6 8 VI.

223. Of the TAIC-SHAN family, we have been enabled to recognize several members of great importance, inasmuch as they have shown to us in the most unmistakable manner its formation, rise and growth. The first section is composed of the *Pre-Chinese*, subdivided in three subsections of dialects:

*A. Undeveloped :*

- a. † Chief dial. of Ts'u.
- b. † Ngai-Lao dial.
- c. † Nan-tchao dial.

*B. Unmixed and Mixed :*

- a. Tsing Miao dial. . . . . 2 4 6 0
- b. Ngan Shun Miao dial. . . . . 2 4 6 0
- c. Tchung Kia tze or Pu-y dial. . . . . 2 4 6 0
- d. Tu-jen dial. . . . . 2 4 6 8 VI.
- e. Pai-y dial. . . . . 2 4 6 0
- f. Pah-peh-sih-fu . . . . . 2 4 6 0

*C. Hybridized and Hybrid :*

- a. Lien-Miao dial.
- b. Li of Haïnan dial. . . . . 1 4 6 0
- c. Loi of Haïnan dial.
- d. Hotha Shan dial. . . . . 1 4 6 0
- e. Khamti dial. . . . . 2 4 5 8 III.

224. The traces of Negritos which were disclosed by us in the course of our investigation were not sufficient to form

any positive idea as to their language, and we do not know if they belonged to the Himalaic Negrito-Andaman, to the Indonesian Negrito-Aetas, or to the Mōn-Khmer Negrito Kamucks divisions, though the first of these three is the less, and the third the most, probable.

225. One of the most curious results is the finding of traces on the pre-Chinese soil of an Indonesian occupation which has left *in situ* no living languages representative of its former standing. These, however, in several *disjecta membra*, now hybridized, were driven out of the Chinese soil, West, South, and East. Therefore the Interoceanic division of the Indo-Pacific stock, **INDONESIAN** Section, pre-Chinese hybrid group, includes :—

- a. † Pre-Chinese Indonesian . . . 1 3 6 7 IV.?
- b. Gyarung or Tchentui (E. Tibet) H. 1 3 5 8 III.
- c. Toungthu (S. Burma) H. . . . 1 4 6 8 VI.?
- d. Tayal (N. Formosa) H. . . . . 1 3 6 7 V.

226. The relative position of these various additions to our present knowledge of the **INDO-PACIFIC STOCK OF LANGUAGES** may be seen from the following general scheme of the whole stock in its two divisions :

#### I. INDO-CHINESE.

##### a.) MŌN-TAÏC.

- 1) Pre-Chinese dialects (Unm. and M.).
- 2) „ „ (Hd. and H.).

##### b.) MŌN-KHMER.

- 1) Cochin-Chinese or Annamite (M.).
- 2) Palaong (M.).
- 3) Talaing or Peguan.
- 4) Khasi (M.).
- 5) Khmer and its numerous group (M.).
- 6) Negrito Kamucks, etc.

##### c. TAÏC-SHAN.

- 1) Pre-Chinese (Und., Unm., M., Hd., H.).
- 2) Ahom group (M., Hd.).
- 3) Shan group (D.).
- 4) Laocian-Siamese (D.).

## II. INTER-OCEANIC.

## a.) INDONESIAN.

- 1) Pre-Chinese †.
- 2) Formosan (M., Hd.).
- 3) Tagalo-Malayan (D., E.).
- 4) Negrito-Aetas (M.).

## b.) MICRONESIAN (M.).

## c.) POLYNESIAN (E.).

## d.) MELANESIAN (M., H.).

227. The great Kuenlunic family of the Turano-Scythian stock of languages was represented among the populations who occupied some parts of China before the Chinese by several groups of tribes speaking languages of the Tibeto-Burmese type, and of the Kareng group.

228. The latter *Kareng* group is divided into a northern branch in ancient pre-Chinese country, and a southern branch including the present dialects spoken in Burma. It is the existence of the Northern and older branch which has been disclosed in the present work, as follows:—

KÜENLUNIC, 3) Kareng family, *a* Northern branch.

- a) Pre-Chinese Kareng † . . . (1 4 6 8 VI?)
- b) T'u Man dial. M. . . . . 1 4 6 0

229. The 4) Tibeto-Burmese family was, and is still, represented by a large number of languages and dialects, thus, the

*f.*) Naga-Kakhyen group includes:—

## b.) Western Naga group

1. Pre-Chinese Jung †.

## c.) Eastern Naga subgroup.

1. Pre-Chinese Lu-tze, Hd. . . . 2 4 5 8 III.
2. Melam, Hd. . . . . 2 4 5 8 III.
3. Pagny or Ghien.
4. Telu.
5. Remapan.

The *j*) Laka-Lolo group, which is altogether newly recognized,<sup>1</sup> is composed as follows:—

- a. Laka-Lolo (Szetchuen-Yunnan) E. . . 1 4 5 8 III.

<sup>1</sup> Cf. my *Beginnings of Writing*, i. § 76.

- b.* Y-kia (Yunnan) H. . . . . 0 0 6 0  
*c.* Liso or Leisu (N.W. Yunnan) M. . . 1 4 5 8 III.  
*d.* Moso { Moso-Nashi (N.W. Yunnan) M. 1 4 5 8 III.  
           { Mu-tze (Muang-lim, N. Indo-China) 1 4 5 8 III.  
           { Musur-Lahu (Shan country) . 1 4 5 8 III.  
*e.* Kouy (Siemlap, N. Indo-China) M.  
*f.* Ka-to, Nopi and Heh Po (S. Yunnan) M.  
*g.* Honhi (S. Yunnan) M.  
*h.* Ka-kho (Paleo, N. Indo-China) M.

230. The *h*) Sifan group has also received several additions which we note in the following scheme with an asterisk :—

1. Pre-Chinese Kiang †.\*
2. Meniak . . . . . 1 4 5 8 III.
3. Sung-pan Sifan.\*
4. Outside Mantze.\*
5. Lifan Mantze.\*
6. Thotchu.
7. Horpa.
8. Takpa.

This arrangement is provisional, as we know very little about these languages, and new information is much required.

231. All these additions and the relative position of the groups to which they belong, are better understood when examining the following general scheme of the TURANO-SCYTHIAN STOCK OF LANGUAGES.

#### I. S.W. ASIATIC.

‡ Sumero-Akkadian, etc. † Hd.

#### II. URALIC.

1. Ugro-Finnish, D.
2. Samoyed, E.
3. Yamato-Corean, E.

#### III. ALTAÏC.

Turko-Tartaric, E.



## IV. KÜENLUNIC.

- 1) Yenissei Kotte, E.
- 2) Chinese family, H.
  - a.* Ancient ✠.
  - b.* Sinico-Annamite dialect.
  - c.* Canton dialects.
  - d.* Fokien. „
  - e.* Shanghai „
  - f.* Mandarin „
- 3) Kareng family, H.
  - a.* Northern or Pre-Chinese branch.
  - b.* Southern or Burma branch.
- 4) Tibeto-Burmese family.
  - a.* Bhot group.
  - b.* Nepal. „
  - c.* Sikkim „
  - d.* Assam „
  - e.* Kachari-Koch group
  - f.* Naga-Kakhyen „
  - g.* Kuki „
  - h.* Arrakan-Chin „
  - i.* Burma „
  - j.* Laka-Lolo. „
  - k.* Sifan „

## V. HIMALAÏC.

- 1) Dravidian, D.
- 2) Gangetic, M. E.
- 3) Kolarian, M. E.
- 4) Negrito-Andaman, &c., M. E.
- 5) Australian, R.

## VI. KUSH-CAUCASIC.

- 1) N. Caucasian, M. E.
- 2) Alarodian, M. E.
- 3) Kushite, &c., M. E.

## VII. EUSKARIAN, M. E. And other divisions.

## XXVI. OTHER RESULTS AS TO IDEOLOGY AND PHONETICS.

232. Most important results for the history of languages have come out from the contacts historical and variously intense, chiefly in Chinese regions, of languages belonging to the Turano-Scythian and to the Indo-Pacific stocks of languages. Both were opposed in ideology, as shown by their respective indices when undisturbed, *viz.* 1 3 5 8 III. for the former, and 2 4 6 7 IV. VI. for the latter. And an alteration or divergence from these standards in a language belonging to one or the other of these two stocks always occurs when the affected language has been engaged in this remarkable linguistic struggle. We know from history in so many cases that such was the fact, that we are authorized in other cases, concerning which historical testimony is lacking, to draw a similar conclusion. A strong negative evidence in favour of these views comes from the fact, most important here, that languages belonging to the two aforesaid stocks, which cannot have come into the social contact alluded to, and therefore have not been parties in the struggle, do not present the same phenomena of divergence and alteration. Their evolution has not been impressed in the same way.

233. As the variations of ideology, temporary, or permanent, have been indicated throughout the present memoir, among the aboriginal dialects, we need not go over the same ground again. As a complement, let us recall the altered ideologies of the Chinese 1 3 6 8 VI., of the Karengs 1 4 6 8 VI., and of the Tibeto-Burmans 1 4 5 8 III., instead of the original 1 3 5 8 III. in the Kuenlunic family.

234. We have seen, then, the undeniable existence, not only of languages mixed in their stock of words, but also of many others hybridized in their grammar, and of some new linguistic formations hybrid altogether in their vocabulary and grammar. I shall not insist here on the importance of the matter, as I have done so in another work on the comparative ideology of languages. It will be sufficient to call attention to this important fact, which finds exemplification all the world over.

235. Another point which requires due consideration is that of pronunciation. The scientific achievements lately obtained in perfection of transcription by several English and German scholars go beyond human looseness. They have reached the high level of the respective idiosyncrasies of the speaker and of the transcriber, above the common average of speech. The activity of man's speaking organs, and also that of his ear-sense, have nowhere the mechanical and permanent precision which their principles and those of the new school of grammarians imply. Uncultured populations and uneducated men are not naturally bent in the material of their speech to the yoke of steady precision which is only the result of a training in educated social surroundings through several generations. Audition and articulation of language, except in the higher races, seldom arrive together at some sort of perfection in their effectiveness. For instance, we may quote the well-known fact that the acuity of the ear among the races paying peculiar attention to the colour and pitch of the vowels exists only at the expense of precision in the articulation.

236. Tribes in a rude state of culture have a looseness and uncouthness of pronunciation and hearing, which escapes, in its group's fancies or individual distortions, from any unflinching law of regularity. The cases and causes of variance from analogy, relative easing, symbolical strengthening or weakening, scorn anything like a formulated law. The segmentation, dispersion, and migration of tribes grown from a homogeneous linguistic stock in that state of unculture, combined with the complication resulting from the frequent though often unknown superimposition of races and languages in a similar condition or otherwise, imply large divergences of pronunciation apparently inconsistent with their genuine derivation from common parents. And the efforts at reducing the whole of the divergences to regular and somewhat mechanical equivalence cannot lead otherwise than to numerous confusions and misapprehensions.

237. After the disturbance of ideologies, the most important result for all the languages engaged in the struggle,

a result produced at the same time by the intermingling of blood, concerns the phonesis. We have called attention to this fact again and again.<sup>1</sup> The difference of phonetic peculiarities between the two great stocks was on a par with the opposition of their ideologies. The Southerners, Mōns and Indonesian, were in possession of elliptic tendencies, and, above all, of a characteristic nicety of distinction in vowel sounds. The Northerners or Kūenlunic, on the other hand, had just a reverse tendency to simplify the varieties of the vowel-sounds and to unify those of a word, a process leading straight to contraction and ellipsis. The first case is illustrated in the present day in the reports of European scholars on the extraordinary sharpness of the Khmers at catching the most delicate nuances of colour in the vocalic sounds.<sup>2</sup> The second is exemplified in the remarkable phenomenon of the vocalic harmonization which exists among many of the Uralo-Altaiic languages.<sup>3</sup> Such were the conditions of the contest. Neither of the two parties could adopt the preferences and characteristics of the other. These were reciprocally objectionable to their physiological possibilities and tendencies.

238. A compromise became forcibly the natural outlet of the contending phonologies in the languages of the intermingled populations. Unable to find, in a difference of colour of the vowel, the compensation required by the natural equilibrium of language for the losses in the phonetic stuff of the words by contraction, ellipsis and otherwise, they have found, as a physical necessity, this compensation in a difference of pitch of the vocalic sound, which pitch is simple or compound according to the peculiar character of the loss

<sup>1</sup> For the first time in my *Early History of the Chinese Civilization* (London, May, 1880), p. 19. Vid. also my *Beginnings of Writing*, i. §§ 52-53.

<sup>2</sup> This is most difficult for European ears, and proves a serious obstacle to those who go there. Vid. G. Janneau, *Manuel pratique de la langue Cambodgienne* (Saïgon, 1870), p. v.

<sup>3</sup> It was disclosed for the first time by Dr. J. L. Otto Roehrig, at length, in his *Researches in Philosophical and Comparative Philology, chiefly with reference to the Languages of Central Asia*, in 1849, presented to the Institut de France. Cf. L. Duheux, *Compte Rendu* (Paris, 1850), pp. 12-14. And previously in his *Eclaircissements sur quelques particularités des langues tartares et finnoises* (Paris, 1845), pp. 5-6. A complete exposition of the phenomenon has been given by M. Lucien Adam, *De l'harmonie des voyelles dans les langues Ouralo-Altaiques* (Paris 1874), pp. 31-76.

sustained. This is the simple explanation, which nobody has hitherto given,<sup>1</sup> of the tonic formation so remarkable in its outlines, as it has affected languages belonging to the two great linguistic stocks we have mentioned; it does not properly belong to either of the two, and, as already said here, only the opposed languages which have come into social contact have been touched by it. Though the tones of a language are the most variable part of its phonesis, they have come to occupy an important position in the economy of the language. Their use is open to extension by analogy, want of distinction, imitation, or symbolism, and to diversification for the same reasons, besides the phonetic reaction of the vowel-sound and consonants. As a part of the material of a language they have to answer to its various requirements in the same way as the other parts.<sup>2</sup> And they are greatly responsible for the apparent monosyllabism of the tonic languages, which has so thoroughly deceived the philologists of former times.<sup>3</sup>

239. It remains to be noticed that the hold of the tones on languages is in proportion to their stay within the influence of the struggle we have described, and the proportion of intermingling they display in their glossary and ideology. The Chinese dialects have four tones, in some dialects extended to eight by segmentation in a lower and upper class; the Shan-Siamese have five; the Annamites, the Karengs, and the Kakhyens six tones; some of the Miao tribes have eight

<sup>1</sup> It is a simple phenomenon of equilibrium, and not the survival of an hypothetical primitive musical language, 'the everlasting song of the soul,' as proposed by L. de Rosny in *De l'origine du langage* (Paris, 1869), pp. 36-39. Cf. also D. Beaulieu, *Mémoire sur l'origine de la Musique* (Niort, 1859), pp. 5-8.

<sup>2</sup> It has been remarked by Brian Hodgson that those languages which are most given to adding other syllables to the root make the least use of the tones, and *vice versa*, where the tones most prevail, the least recourse is had to determinative syllables. Cf. his paper *On the Tribes of Northern Tibet and Si-fan*, 1853. Also E. L. Brandreth, *On the Non-Aryan Languages of India*, 1878, *Journ. Roy. Asiat. Soc.*; and cf. Prof. Dr. Anton Boller, *Die präfix mit vocalischem und gutturalem Anlaute in den einsilbigen Sprachen* (Wien, 1869).

<sup>3</sup> The languages of Tibet, Burma, Pegu, Siam, Annam, China, are generally called monosyllabic, and are still erroneously supposed by many to be living illustrations of the imaginary primitive language of monosyllabic roots. Such monosyllabism does not and never did exist. In reality there are three sorts of monosyllabism only—one of decay, one of writing, and one of elocution. It is to the last and first that the tongues of south-eastern Asia belong, with the complication of the second in the case of modern Chinese.

tones; the Lolo and the Meniak have three tones; the Si-fan, Li-so, Mo-so, and Burmese only two; the Nagas, the old Jungs of the Chinese, have two; and the Tibetan has hitherto grown two tones. The gradual growth of the tones is an historical fact which we see still at work in the present time as in the last instance. It has been demonstrated to be a fact in Chinese by a native scholar, Twan-yu tsai, of the last century, whose views have proved to be substantially correct.

240. This memoir is the first (and therefore incomplete and imperfect) attempt at grasping the whole of a subject of singular importance in history, though hitherto neglected, and about which hardly anything had been done. Deprived of all the historical and ethnological data which would have made the matter less dry, and easier to comprehend by justifying many an arrangement of these pages, the linguistic information compressed here will strike every one by its insufficiency and defective character. Materials are wanting for the study of fifty out of the fifty-five languages and dialects mentioned therein. My last word cannot be less than an appeal for help, and nobody will feel more than I do myself the defects and *lapsus* of this work. But the importance of the results obtained must be a strong incitement to further efforts, and the contempt of the Chinese for the scanty remnants of the former population of their country ought not to continue to blind the Europeans, who have occasion of travelling through China, on the scientific importance of these ethnical and philological remains, dilapidated and hybridized as they may be, of a former state of things highly interesting for the elucidation of serious problems of anthropology, linguistics, and philosophy of history. Let us hope that this appeal will not be a *vox clamantis in deserto*, and that our co-workers in China will turn their attention to these living relics of the past, and gather with due care the proper materials which are required for their scientific study, before the not remote time of their complete disappearance under the levelling activity of progressing China."

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## ADDENDA ET CORRIGENDA.

- § 1, l. 8, read Kueitchou instead of Kueitchon.  
 4, l. 2, read 58 instead of 38.  
 13, l. 7, read sixteen instead of a dozen.  
 17, l. 9, read extortions instead of exertions.  
 19, l. 15, read Gyarunga instead of Gyalungs.  
 23, n. 1, l. 6, after divination insert: They were arranged for that purpose at the beginning of the Tchou dynasty, with the largely increased addition of words of fate.  
 ibid. l. 12, read impossibility instead of improbability.  
 28, n. 2, read N. Hunan instead of N. Honan.  
 31, l. 8, read Honan instead of Homan.  
 33, n. 2, after decayed forms insert Wu was a prefix.  
 38, l. 7, read dynasty, consists instead of dynasty. It consists.  
 41, n. 1, l. 9, after published) insert The *Ta-hioh* and the *Tchung-yung* are not included in the list of the thirteen classics because they form respectively the books xxxix. and xxviii. of the *Li-Ki*.  
 52, n. 5, add Among the Kacharis *Batho* is a name of the supreme deity.  
 93, n. 6, l. 3, read Truong instead of Tsuong.  
 105, l. 8, read Tai Shan instead of Mön.  
 117, n. 1, l. 13, read many Shan affinities instead of many Chinese affinities.  
 130, l. 1, after Gyarung insert or Tchentui.  
 136, n. 3, l. 2, read of Rangoon instead of to Rangoon.  
 143, add the following note: I reproduce here the §§ 101, 102, and part of 103, of my *Formosa Notes*:—The Gyarung glossary exhibits numerous similarities with the Blue Miao and T'u Man tribes now in Kueitchou, the Toungthus of Burma (in which case they extend to 25 %), with the Tayal of Formosa and with the Tagala of the Philippines. This remarkable connection would some years ago have proved unintelligible, while in the present day we may look upon it almost as not unexpected. I have carefully compared the Tayal glossary with the lists of words available from the Aborigines or Non-Chinese tribes of the Middle Kingdom, and I have found with several of them the following proportion of similarities: *Tchung Miao*, 33 %; *T'u Man*, 25 %; *K'ih Lao*, 25 %; *Loi of Hainan*, 25 %; *Ngan Shun Miao*, 20 %; *Blue Miao*, 20 %; *Black Miao*, 15 %; *White Miao*, 10 %, etc. These figures, with the exception of those concerning the last two names, which belong to a more distant group, exhibit an undeniable connection and larger affinity than with the Malayan groups (which ran from 8 to 13 % only).  
 154, n. 1, add cf. below, § 174, n. 1.  
 169, n. 2, add for Ghien pronounce Dj'ien.  
 193, n. 1, l. 3, read Hou Han instead of Hon Han.  
 ibid. n. 1, l. 8, read Shang yn instead of Shang-yu.  
 198, n. 1, l. 18, read 16, 17, 34, 39, 40, 45, 49, 57, instead of 1, 15, 16, 17, 22, 23, 50, 51.  
 200, n. 1, l. 2, read 𠄎 instead of 𠄎.  
 219, l. 18, read civilization of the Chinese instead of Chinese civilization.  
 230, l. 10, add M. Hd.  
 ibid. l. 11, add M. Hd.

## POSTFACE.

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THE scheme of this book was presented to the Philological Society and read as a part of the President's Address at the Annual Meeting, Friday, May 21st, 1886. As a delegate of the same Society to the Seventh International Congress of Orientalists held at Vienna last year, I read in French a resumé which was very favourably received by the fourth or Eastern section at the meeting of the 30th September, 1886.

My best thanks are offered to my colleagues the Members of the Philological Society for the publication of this work, which has appeared in full in the *Philological Transactions* for 1885-1886. It has been made partly with notes from my MS. work *China before the Chinese*, from my other work on *The Beginnings of Chinese Civilization*, in preparation, and from my lectures on The Science of Language, chiefly with reference to South-East Asia, which will soon appear.

Some of the corrections are important, for instance, § 105, l. 8, and § 198, note 1, l. 18.

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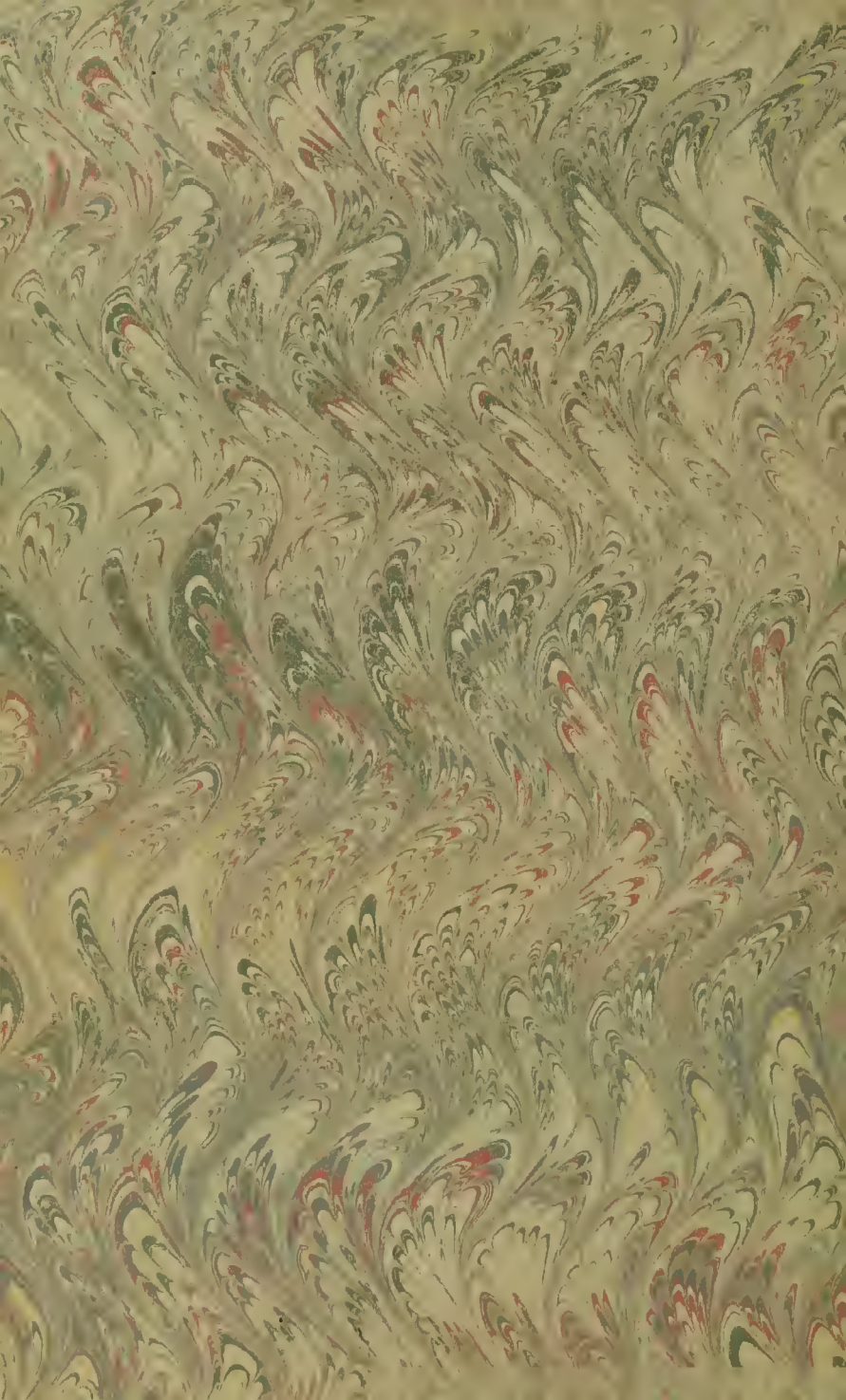
June, 1887.











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